



THE KĀSHMIRĪ RĀMĀYANA.

COMPRISING THE

ŚRĪRĀMĀVATĀRACARITA

AND THE

LAVAKUṢAYUDDHĀCARITA

OF

DIVĀKARA PRAKĀṢA BHATTA.

EDITED WITH AN INTRODUCTION AND SUMMARY OF THE POEM
IN ENGLISH BY

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ERRATA.

In the page-headings of pp. 18, 20, 22, 24, 26, 28, 30, and 32, for
CARITAM, read **CARITA**.

Page 2, Verse 14, read **sōtān**¹.

„ 5, In footnote, read **pōṭh**ⁱ.

„ 6, Verse 69, read **wuchān**.

„ 6, Verse 72, read **Ojudyā**.

„ 6, Verse 74, read **kōpān**.

„ 8, In title to Chapter 4, read **MĀRLOA**.

„ 20, Verse 259, read **sirī khot**^u **lob**^u.

„ 24, Verse 294, read **‘mē**.

„ 26, In Heading, read **KĀṆḌA**.

„ 29, Verse 369, read **warn**.

„ 35, In Heading, read **KĀṆḌA**.

„ 35, In the title to Chapter 26, read **VĀLI**.

„ 40, In Heading, read **KĀṆḌA**.

„ 42, Verse 545, read **shurāh shēth**.

„ 44, Verse 573, read **Wasanth**.

„ 45, Verse 585, read **kāṇḍ**¹.

„ 66, Verse 883, read **āsan**.

„ 71, In the title to Chapter 48, read **HANUMAT**.

„ 97, Verse 1255, read **Wōlmiki**.

„ 99, Verse 1277, read **shēnashcar**.

„ 111, Verse 1461, read **vūṭsh**^h **ākāshē-wōnī**.

„ 129, Verse 1646, read **Waikunṭh**.

INTRODUCTION.

DURING my stay in Kashmīr in the year 1893 I often heard of the existence of a Rāmāyana¹ in the Kāshmirī language, but failed to obtain a copy of it. I ascertained, however, that the name of the author, Divākara Prakāśa Bhaṭṭa, was well known, and that there was a tradition that he was alive during the eight years of the reign of the Hindū king, Sukhaṭivana Simha, who, according to Hariścandra's *Kāśmīra Kusuma*, came to the throne in 1786, and that he lived in the Gōṣawār (Skt. *Gulikāvāṭikā*) Quarter of the City of Śrinagar. So far as I could make out, in 1893 the poem could be found only in fragments, no entire copy of the epic being then known to exist. I accordingly employed Paṇḍit (afterwards Mahāmahōpādhyāya) Mukunda Rāma Śāstrī, who was assisting me in the preparation of my Kāshmirī Dictionary, to endeavour to collect the fragments, and from them to piece together as complete a copy of the whole as was possible. He was fortunate enough to procure several long sections, and from them the text of the poem as given in the following pages has been compiled. This is the text to which references are made in the Kāshmirī Dictionary, and it is offered merely as a valuable specimen of the language, and in no way as a critical edition. The preparation of such an edition must wait for some more fortunate editor.

In the year 1910, an edition of the poem, similarly pieced together from scattered fragments, was published in the Persian character by the Partāp Steam Press in Śrinagar. It naturally differs somewhat from the text here given in the order of the verses, and, to a certain extent, in the order of the subject-matter. It also has some passages not occurring in the present text, and, on the other hand, does not contain passages that occur in the following pages; but, making due allowance for all this, it is satisfactory to be able to state that the wordings of the two versions closely agree.¹

After the text had been carefully compiled and collated by Paṇḍit Mukunda Rāma, it was copied out by him with a *Chāyā*, or word for word translation in Sanskrit, similar to that provided by him for *Kṛṣṇa*

¹ A concordance of the two texts is given in the second Part of the Kāshmirī Dictionary, published by the Asiatic Society of Bengal in 1924.

INTRODUCTION.

Rajanaka's poem entitled the *Śiva-Parīṇaya*.¹ In the present case, I have not printed the *Chāyā*, contenting myself with offering the text alone. As practically every word in this text is referred to and explained in the Kāshmiri Dictionary, a *Chāyā* is hardly necessary. Whether the text is a correct representation of the original poem as it came from the Author's pen or not, it can at least claim to be a specimen of the purest Kāshmiri as spoken by Pāṇḍits in Śrīnagar.

The language of the poem is the modern Kāshmiri, described in the usual grammars. There is only one important divergence. In Kāshmiri, as now written, the present participle of every verb ends in *ān*, as in *karān*, doing. In this poem, it ends either in *an* or in *ān* as required by the metre. Thus, *karan* or *karān*. This is further explained below in the account of the system of scansion followed by the poet (p. xvi, No. 8e).

In the songs, interjectional suffixes that are not provided for by the grammars are often added. Thus, in the song beginning with verse 210, *gōbarō*, is for *gōbar*, O son; *karayō* is for *karay*, I shall make for thee; *kotū* is for *kot*, where?; *kasū* is for *kas*, to whom?; and so on through the rest of the song.

Forms such as *lasiyēy* (verse 425) and *gatshiyēy* (496) may perplex a beginner in the study of the language. They should be analysed as *lasi-y-ēy* and *gatshi-y-ēy*, in which the *y* is the suffix of the dative singular of the second personal pronoun, and *ēy* is for *ay* the suffix with the meaning 'if,' in which the *a* has become *ē* under the influence of the preceding *y*. *Lasiyēy* therefore means "if she survive for thee (a *dativus commodi*)", and *gatshiyēy* means "if (thine own life) is desirable for thee". In verse 531, *kor* is a village form for *koṭ*, and has no connexion with *karun*, to do.

The metre of the poem, as presented in the following pages, requires some explanation. In the first place, it must be remembered that it is probable that, as was customary in his time, the poet wrote it down in the Persian character. This has since been transcribed by Pāṇḍits into the Śāradā or Nāgarī character and has then been copied and re-copied, so that, in the course of its many *samsāras*, it has been necessarily subjected to textual changes. In the second place, in Kāshmiri verse, stress accent has usually superseded quantity², so that,

¹ Published in the *Bibliotheca Indica* with the *Chāyā* in 1924.

² This has been fully explained in pp. 144ff. of Dr. Barnett's and my edition of *Lakṣa-Vākyaṇi*, and I need not repeat what is there said.

while the various metres of the poem are based on metres current in Persia or in India, in most instances few traces of the original rules of scansion have survived, and each metre must be considered as it exists at present, without reference to that to which it may be referred historically.

The greater part,—nearly all the narrative sections,—of the poem can, however, be recognized as composed in the well-known *Hazaj* metre of Persia, in its catalectic hexameter form, ... ◡ — — —, ◡ — — — ◡ — —. Subject to numerous licences and other irregularities, this metre can be traced throughout. On the other hand, the songs scattered throughout the poem are now purely accentual in metre, and it would be a waste of time to seek for the original metres from which their present forms have been derived. Indeed, this point is often so doubtful, that some authorities that I have consulted have recognized a Persian, and others an Indian origin for the metre of one and the same song.

I, therefore, begin by describing the rules of scansion that generally apply to the *Bahr-i-Hazaj* as written by our author. It will be observed that, on the whole, they agree with the rules laid down by the late Professor Burkhard in his edition of Maḥmūd Gāmi's *Yūsuf Zulaikḥā*, published in the ZDMG., XLIX (1895), pp. 422ff. and LIH (1899) pp. 551ff. The rules that I have deduced are the following:—

1. *a.* Vowels may be long either by nature or by position, and a syllable containing a long vowel is usually scanned as long, as in *pōlōd*¹ (19), scanned as — ◡ (cf. No. 6), *lācār* — — (29, cf. No. 8c), *sampanan* — ◡ — (12), *gardūn*^a — — (16, cf. No. 6) and *rost*^a (161, 1239), scanned — or — ◡ (cf. No. 6).

b. As a rule, conjuncts of a consonant plus *y* do not lengthen a preceding vowel by position. Thus *satakyau* ◡ ◡ — (11), and *patyum*^a ◡ — (13, cf. No. 6).

c. Conjuncts of which the first member is a nasal rarely lengthen a preceding vowel. Thus, *bōmbara* ◡ ◡ ◡ (190, so 184); *chambas* and *phambas*, both ◡ — (1014); *kam̐bar* ◡ — (882); *sambōj*^a ◡ — (977, so 574, 1289); *yēmb*^a *rzal* ◡ — — (184); *but pampōsh* — ◡ (648, cf. No. 8a); *sōmbōrukḥ* — — ◡ (777); *langūk*^a ◡ — (607, cf. No. 6); *mangyūm* ◡ — (612); *prangās*^a ◡ — (1147); *tēngal* ◡ — (1082); but *sankaṭh* — — (419); *nēngālān*^a — ◡ (415); *gaṇḍith* ◡ — (86, 852), *bub* — — (882); *kand̐yau* ◡ — (1210);

andar ˘ - (53, 609, *et passim*); mandachana ˘ ˘ ˘ ˘ (1241); sōndarāh ˘ ˘ - (351); tasandis ˘ ˘ - (961); tandan ˘ - (692, 1080); wanday ˘ - (1079); yindarzīth ˘ - - (872); zinda ˘ ˘ (1260, so 849);

kahanza ˘ ˘ - (766, cf. No. 5a); tāsanzau ˘ ˘ - (1251).

2. A closed syllable containing a short vowel is generally scanned as long (but see No. 3b). Thus, achiv wūch ˘ - - and namith' bēh wuch wanan ˘ - - - ˘ - (11), and so elsewhere. In bēh the syllable is closed, as the h is part of the word; but a syllable ending in *hā-ē mukhtāi* is not treated as if closed. This is most common in parts of the verb substantive, such as chuh, chēh, both of which scan as ˘, e.g., in 13, 48. If these words scan as long, it is under rule 5a.

3. a. An open syllable with a short vowel usually scans as short, as in na ˘ (74); tsē ˘ (21); āsi - ˘ (18); ka-ras ˘ - (170); pātāla ta-la - - ˘ ˘ ˘ (21).

b. Also, a closed syllable containing a short vowel (see No. 2) occasionally scans as short if the next syllable begins with a vowel, as in gam-ō-shōdī ˘ - - - (24); gathān ālam-i - ˘ ˘ ˘ (722, cf. No. 5a). But usually the syllable even in such circumstances scans as long, according to No. 2, as in gathun āsiy ˘ - - - (21); bāgas andar - - ˘ - (22, cf. No. 1c).

c. Occasionally a closed syllable with a short vowel scans as short, even when followed by a consonant. All the examples noted end in n. Thus, dēshēn nā zāth - ˘ - - (258, cf. No. 5a); nidarshēn hōwun - - ˘ - - (260, cf. id.); timan nish - ˘ - (1753, cf. id.). On the other hand, we have cases like kārīn pāray, scanned ˘ ˘ ˘ - -, for which see No. 9b.

4. a. A syllable containing a vowel long by nature is sometimes scanned as short, for the sake of metre. Thus sūtin is ˘ - in 95, 469, 530, 606, etc., but - - in 31, 90, 94, 106, etc. Similarly, we have bāhan ˘ - (742); khōwor ˘ - (552); yūtuy ˘ - (633); būtarāth ˘ ˘ - (504), but - ˘ - (595).

b. This change of quantity is sometimes indicated by the spelling. Thus, we have būtarāth ˘ ˘ - in 585. Similarly, in the reverse way, mangani - ˘ ˘ becomes manganē - ˘ - in 1393, and trāhi ˘ ˘ becomes trāhē - - in 1403.

5. a. Any short syllable may optionally be scanned as long. This is indicated in reading by stress-accent, as if the succeeding consonant were doubled in the English fashion. Thus akis ˘ - may, if

the metre require it, be read as if it were akkis —. This is very common, occurring in line after line. Typical examples are: — atha — (724), but athawās — — (737); biyē, twice in 671, once — —, and once (written biyē) — —; dasta, and basta both — — in 573, cf. dūdasta and sēdasta, both — — in 1351; gayē — — (607); gashan ālam-i — — — — (722, cf. No. 3b); gashiyēy — — — — (496, 840); kahanza — — — — (766, cf. No. 1c); kām¹ — — (184); kruh — — (885, cf. No. 8d); mārani — — — — (424, 546); mišārīn — — — — (141); nidarshēn hōwun^a — — — — (260, cf. No. 3c); samāph — — — — (1730, cf. No. 8a); sulanōvin — — — — (1129); ta dān — — (1281); timan-nish — — — — (1753, cf. No. 3c); yitha — — (1266). When a trochaic word is repeated, the second word is scanned as a spondee, as in rāma rāma — — — — (182, etc.); sāta sāta — — — — (1365); wāra wāra — — — — (1731). In trāhi trāhē — — — — (1403), the scansion is indicated by the spelling (cf. No. 4b).

b. What may be called metrical metathesis occurs in mahā (735), scanned — —; but mahāryosh^u — — — — (1681).

6. The treatment of *mātrā*-vowels is not always consistent. Generally they count as short syllables, as in biṭh^u — — (982); kām¹ — — (see No. 5a) (184); ōs¹ yūts^u — — — — (1332); rūd^u — — (904). Often it is impossible to say whether they are counted or not. Thus yūts^u quoted above may be counted either as — — or as —. So lāg¹ thāh — — — — or — — — — (546); push¹rin — — — — or — — — — (141); rēsh¹āk¹ — — — — or — — — — (551); sond^u (56, cf. 1c) and other similar words — — or —.

Sometimes a *mātrā*-vowel is certainly not counted, as in būz^u — — (592). This is frequent at the end of a line, as in ānd¹hīr^u — — — — or — — (982); biṭh^u (rhyming with Yindarzīth) — — (872); dīth^u (id.) — — (699); sād¹pōth¹ — — — — or — — — — (1332); thōth¹ — 1332).

7. Two short syllables are regularly considered as the possible equivalent of one long syllable. Thus, biyē — — for — (671); mandathana — — — — for — — (1241); safakyau — — — — for — — (11); tandranā — — — — for — — (1188); yēli — — — — for — (144), but — — (see No. 5a) in 147.

8. g. As in Persian, a closed syllable containing a vowel long by nature or position may be scanned as — —, provided the next word begins with a consonant. Thus, āv lagi — — — — (607); gan¹ push¹rin — — — — — (141); gōs kindras¹ — — — — (144); lūkh kahanza — — — — — (cf. No. 5a) (766); manz tim — — — — (603);

nāv Lankā - ∪ - - (607); nēr kar - ∪ - (481); sakth tyuth^u ās - ∪ - - (417); samāph kar - - ∪ - (of. No. 5a) (1730); sawār pyāda ∪ - ∪ ∪ - ∪ (of. No. 9a) (1323); zann prōwuth - ∪ - - (347).

b. Sometimes, this even occurs when the next word begins with a vowel, as in: — bār āsⁱ - ∪ ∪ ∪ (460); khūn āz - ∪ - (814); kōpyōv ākāsh - - ∪ - - (170); lōl akh - ∪ - (751); nast almā-sūc^a - ∪ - - - (1268); nāv ōsus - ∪ - - (317); pampōsh āsam - - ∪ - - (648); yād ōsiy - ∪ - - (667).

c. But this rule is very laxly followed, and, in Kāshmiri, the addition of the extra short vowel is really optional. Thus we have butarāth kândⁱ ∪ ∪ - ∪ - (585), but būtarāth sōr^{ay} - ∪ - - - (595); gōs dikh - ∪ - (235), gōs tandrama - ∪ - ∪ ∪ (1188), but gōs dubāray - ∪ - - (800), and gōs mōl^u - - (815); kār wuch - - (552); mangyūm kyāh ∪ - - (of. Nō. 1c) (612); sūty pānas - ∪ - - (943), but sūty rūd^u - - ∪ (904); zamīn Sugrīv az ∪ - - - ∪ - (454).

d. Occasionally we find the same phenomenon after a close syllable containing a short vowel, as in dēv mōrun - ∪ - - (350); kruh tot^u - ∪ - (885); z^{ay} mōsum - ∪ - - (1384).

e. The modern Kāshmiri Present Participle ends in -ān, but the old language had also the termination -an. Thus, karān or karan, doing. In poetry, both forms are used, according to the requirements of the metre. Thus, wuchan gatsh ∪ - - (10); wuchān āsam ∪ - - (535), and so on.

9. a. Scansion is not uncommonly helped out by Anaptyxis (*Svara-bhakti*). Examples are āphtāban - ∪ - - (1273); āsmānas - ∪ - - (878); hukmrōnī - ∪ - - (1133, 1137); shēstras - ∪ - (1113); pyāda ∪ - ∪ (1323); yistāday - ∪ - - (950). Occasionally this is indicated by the spelling, as in ar^ath ∪ - (for arth) (1187); hukm ∪ - (for hukm) (1186), while we have hukm - ∪, without anaptyxis, in 1185; jal^ad ∪ - (770); kar^am ∪ - (584); wast^a - - (1189).

b. Sometimes this occurs even between two words, especially when the final consonant of the first word is n. Thus, dītīn dānas ∪ ∪ ∪ - - (1734); dyutun Lōhūr ∪ ∪ ∪ - - (1738); kāḍīn kār ṣās ∪ ∪ ∪ - - (1740); kārīn pāray ∪ ∪ ∪ - - (221, 253); lodun Sugrīwas ∪ ∪ ∪ - - (833).

10. Even if all the above licences are allowed for, there are still

some lines that defy quantitative scansion, and in which stress-accent takes the mastery. Thus, in the second half of verse 258, *khōṭ^unam yuth^u bōh dēshēn*, which should scan $\cup \cup - \cup \cup \cup -$, must be read as if it were $\cup - \cup \cup \cup - - \cup$; and in 425 *lasiyēy* occurs twice, and the first time must be read $\cup \cup -$, and the second time $\cup -$.

Occasionally a line begins with a trochee instead of an iambus. Examples are *sarv-i-kad* (353), where we have $- \cup -$ instead of $\cup -$, and *hēr sōṭhktic^u* (571) $- \cup - -$ instead of $\cup - - -$ (cf. No. 8a) *sōrga-manza* (1567) $- \cup \cup \cup$ (cf. No. 1c) instead of $\cup - \cup \cup$.

Sometimes two short syllables are telescoped into each other, and must be read as one short syllable. Thus, in 242, we have *jīgaras dādi sastis*, which scans, $\cup \cup - - \cup - -$, but must be read as $\cup - - - \cup -$. The word *jīgaras* being read as if it were scanned $\cup -$ and *dādi sastis* as $- - \cup -$.

Similarly, two contiguous vowels are occasionally telescoped into one as in *dashā āyēs* (420), which must be scanned $\cup - -$.

Now and then we come across rhymes that would not be allowed in India Proper. Such are *tīm* rhyming with *kāmⁱ* (795), *kāḍ* rhyming with *tār* (632), and *Yindarzīth* rhyming with *ḍīṭh^a* and *bīṭh^a* (699, 872). The last two (*kāḍ* and *Yindarzīth*) are due to the weak difference in sound between cerebrals and dentals in Kashmir.

So much for the *Baḥr-i-Hazaj* in which the greater part of the poem is composed. As stated above, we must look upon the numerous songs and one or two pieces of narrative in other metres as requiring a scansion that depends entirely on stress-accent. No rules such as those which I have given for the *Hazaj* can be laid down for these, and I must content myself with giving here as examples a few verses from two songs, in which the stress-accent employed in recitation have been kindly marked for me by Paṇḍit Nityānanda Śāstri, the Head of the S.P. College in Śrinagar. In the following verses, there are three accents to a line, as indicated in each case by the sign ' :—

Kusalyāyē-ḥandī gōbārō
karayō gūra-gūra 210.

kotū gōhām ṭ^h īnē trōvith
kasū ḥēka ḥāl bōvith
āsⁱ kasū gnāṭi-thōvith
karayō gūra-gūra 211.

INTRODUCTION

lāyō pót'-shāyē

hīy kūr^athas bōh zāyē

nāras wōth bōh lāyē

karayō gūra-gūra

212.

mē dāpyōv Rāma rāja •

khōsh gōy na ōra-māji

ādanāki sīra-bāji

karayō gūra-gūra

213.

tsē pūr^ttham būza-jāma

bōh tsāqath gāma-gāma

parayō Rāma Rāma

karayō gūra-gūra

214.

In the following, there are four accents to a line:—

hāryēy bōz pōshēnūlūn^a bōla-bāshē

āshē-rastēn gāsh haīy āv

1102.

dām chuh duniyāh tsāth wālawāshē

zāla lāg¹ rāzahams kathi kán thāv

Rāma-jūv¹ shēch¹ haīy lūz^a ānda-gāshē

āshē-rastēn gāsh haīy āv

1103.

brūthīm^a āsh chēy nēnd^a rī nāshē

sēnd^a rī-tham sōn^a āgán tsāv

hada-róst^a dila tās kar tálāshē

āshē-rastēn gāsh haīy āv

1104.

lalawún lāla-phól^a ma kar shūr¹-bāshē

sulawún sulavíth hāl tas bāv

mōlawáni gatshi nyún^a phōlawáni gāshē

āshē-rastēn gāsh haīy āv

1105.

pātāla khot^a kíka woth^a ákáshē

prakāshē tasandi-sūty dāg haīy drāv

nāv chūs azaláyē abadāki gāshē

āshē-rastēn gāsh haīy āv.

1106.

Although the whole Kāshmiri poem roughly corresponds with Valmiki's epic, it widely differs from it in detail. The most important point of variance is the account of the parentage of Sītā, regarding which Valmiki is silent, while in the present poem it is repeatedly alluded to, and hangs like a menacing cloud over Rāvaṇa from her birth until his death. According to our poet, Mandōdari was originally a fairy (parī, i.e. *apsaras*) who took human form merely to compass Rāvaṇa's destruction (Verse 1033). Rāvaṇa took her for his wife, and in his absence she bore him his daughter, Sītā. The babe's horoscope showed that she would kill her father, and that, if she were allowed to marry, she would become a dweller in the forest, and would come from there to destroy Laṅkā. Mandōdari, on hearing this tied a stone round the infant's neck and threw her into a river (426, 1037). The babe was washed ashore, and was then found by Janaka, as in the ordinary tradition. Mandōdari never ventured to tell Rāvaṇa of this, though, when he brought Sītā to Laṅkā, she recognized her, but was afraid to do more than warn him in general terms. This legend of Sītā's parentage, although not recorded by Valmiki, is very widely spread. In the *Adbhuta Rāmāyaṇa*,¹ although said to be the daughter of Mandōdari, Rāvaṇa had nothing to do with her begetting. Mandōdari became miraculously pregnant, the goddess Lakṣmī becoming incarnate in her womb, and being in due course born as Sītā. According to the Jaina *Uttarapurāṇa*,² Rāvaṇa had insulted an ascetic princess, named Maṇimati, who, out of revenge, became in her next birth his and Mandōdari's daughter, in order to destroy him. In the Malay *Rāmāyaṇa*, Sītā is also the daughter of Mandōdari, but it is doubtful whether her father was really Rāvaṇa or was Daśaratha, who is stated to have introduced himself into Rāvaṇa's harem in disguise.³ In the

¹ See *Bulletin S.O.S.*, IV, 13ff.

² Parvan 68, p.366 of the Indore edition of Sam. 1975. I owe this reference to the kindness of Professor Von Glasenapp.

³ See A. Ziesenis. *Die Rāma-Sage bei den Malaien, ihre Herkunft und Gestaltung*, pp. 12, 71. The Malay version has a curious addition that Mandōdari was Daśaratha's wife, and was mother of Rāma and Lakṣmaṇa. Daśaratha had promised Rāvaṇa a boon, and the latter demanded Mandōdari in fulfilment of it. Unknown to Daśaratha, Mandōdari, by magical means, created an exact replica of herself, which Rāvaṇa took away under the impression that he was taking away the original. It was this replica that was the mother of Sītā. If Daśaratha was her father, she would be Rāma's half-sister, thus agreeing with the well-known Jātaka-story.

Javanese version of the story, however, she is the daughter of Rāvaṇa and Mandōdari. The latter, learning that she is fated to become the wife of Rāvaṇa, puts the infant into a box and casts her into the sea. The box is washed ashore, and is found by Janaka.¹ In the Tibetan Rāmāyaṇa, she is the daughter of Rāvaṇa by a wife not named. At her birth the astrologers declare that she will ruin her father and all the demons. So she is enclosed in a copper vessel and committed to the waters, being ultimately found and adopted by Indian peasants.² In our present poem, Rāma is shown as apparently cognisant of the facts of Sītā's birth; for, when Hanumat returns from his visit to Laṅkā, Rāma anxiously enquires about the attitude of her brothers,—who can only have been Indrajit, etc.—towards him for having taken Sītā with himself into banishment (758).

There are many other minor discrepancies between the Vālmiki Rāmāyaṇa and our present poem to which I need not here allude, but attention must be drawn to Vālmiki's *Uttara-kāṇḍa*. This begins with a long account of the birth and exploits of Rāvaṇa,—what Professor Jacobi calls the "Rāvaṇeīs". In the Kāshmiri poem, this is all transferred to the *Sundara-kāṇḍa*, being inserted into the episode of Hanumat's visit to Laṅkā. There Hanumat meets Nārada, who tells him, first, the history of the creation of Laṅkā (only briefly referred to by Vālmiki), and, secondly, the story of the Rāvaṇeīs. In the Vālmiki *Uttara-kāṇḍa*, after the Rāvaṇeīs, the story of Sītā's banishment and the birth of Lava and Kuśa is taken up, and the *Kāṇḍa* concludes with the account of Sītā's disappearance, Lakṣmaṇa's death, and Rāma's ascent to heaven. Here, our poem, though dealing with the same part of the story, gives an altogether different version. None of the details, except those at the very end, agree. I do not here give the particulars, as they are narrated in the footnote on p. xli. Suffice it to say, that the reason given for Sītā's banishment is also found in the Bengali and in the Malay Rāmāyaṇas, and that the latter, like the Tibetan, agrees with the Kāshmiri account of the miraculous birth of Kuśa.

* ¹ See W. Stutterheim, *Rāma-Legenden und Rāma-Reliefs* in "Der Indische Kulturkreis", München, 1925, pp. 75 ff. For other similar Javanese legends, see id. pp. 92 ff. In Siam, Sītā is also called the daughter of Rāvaṇa, id., note 328, p. 260.

² See F. W. Thomas, *A Rāmāyaṇa Story in Tibetan from Chinese Turkestan in "Indian Studies in Honor of Charles Rockwell Lanman"*, p. 198.

INTRODUCTION.

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With these preliminary remarks, I proceed to give a pretty full abstract of the contents of Divākara's poem as given in the text here printed.

SUMMARY OF THE POEM.

I. THE RAMĀYAṆA.

BĀLA KĀṆḌA.

1 (1-48). Introduction praising the incarnate Rāma and Lakṣmaṇa. Advice to the reader. Life is short, let it be full of virtue. Look upon Sitā as pious desire and Rāma and Lakṣmaṇa as the causeway of truth, Hanumat as courage, and Rāvaṇa as the evil man. Make sharp the sword of austerities, and with it cut off Rāvaṇa's head. Tie on the dagger of patience, and seek for Laṅkā. Grasping the shield of pious intentions smite the Daityas. Don the vestment of discretion, and take the virtues,—Aṅgada, Sugrīva, Jāmbavat, and Vibhīṣaṇa—as thy weapons. Kaikēyī is ignorance, and Sumitrā pious desire. Daśaratha is virtue, and Kauśalyā destiny. Dwelling in the forest is instruction of the heart, and Rāma will issue from it and destroy the Laṅkā of desire;—and so on.

2 (49-69). Dēvī asks Śiva to tell how people are to be saved in the Kali age. He explains that they will be saved by hearing the story of Rāma. She asks him to tell it to her. He tells of Rāvaṇa and his oppression, and how the earth appealed to Viṣṇu. Viṣṇu promised to become incarnate as Rāma.

3 (70-100). Daśaratha is a pious king of Ayōdhyā. He has no sons. Nārāyaṇa appears to him in a dream saying that he (Nārāyaṇa) must become incarnate from him. On awaking, Daśaratha consults a great saint (Vasiṣṭha), who advises him to perform a sacrifice. He does so. There arise from the fire two portions of milk. Daśaratha sends the milk by the saint to his wives, and gives one share to Kauśalyā and the other to Kaikēyī. Each of these gives half her share to Sumitrā. In process of time, Īśvara (i.e., Rāma) is born from Kauśalyā, Bharata from Kaikēyī, and Śatrughna and Lakṣmaṇa from Sumitrā. The horoscopes. Rejoicing in the court. All nature

becomes peaceful at Rāma's birth. The dove becomes the friend of the hawk, fire blossoms, like a lotus, in the midst of water, jackals play with sheep like brothers, cats make friends with jays, the lions make advances of friendship to the cows, and the mongoose tells the young partridges to have no fear. Pious men live in peace, and difficulties and poverty all disappear.

4 (101-113). Viśvāmitra's austerities are disturbed by Rākṣasas. He asks Daśaratha for Rāma, and threatens to curse him if he refuses. Daśaratha is unwilling, but Vasiṣṭha persuades him. Rāma goes with Viśvāmitra, and kills many Rākṣasas. Especially, in his boyish way, he shoots and wounds Mārīca.¹ Rāma asks Viśvāmitra about the history of the Ganges, and Viśvāmitra tells him the story of Bhagiratha.²

5 (114-123). Viśvāmitra tells Rāma about Janaka, and how Lakṣmī (i.e., Sītā) had come into his house. When he had no children, he found her in a box hidden in the earth. Śiva had given him a bow, on condition that she should be given in marriage to the man that could draw it. "Many heroes have tried to do this, but have all failed. I know that she is fated to be your wife." They set out, and arrive at Janaka's city. Rāma pulls the bow, and discharges the arrow with a loud twang.

6 (124-139). Viśvāmitra points out to Janaka that the omens are favourable. He had better send at once for Daśaratha and carry out the wedding. He enlarges on Rāma's virtues. Daśaratha arrives with a large wedding party, and Sītā is made over to Rāma. Janaka has a daughter [Urmilā] born of his loins. Her he gives to Lakṣmaṇa, and he also gives two nieces to Bharata and Ūatrughna. General rejoicings.

7 (140-143). On the way back to Ayōdhyā with the brides, they meet Faraśu-rāma. Rāma breaks his bow, and tells him to go in peace. They reach Ayōdhyā, and it is arranged that next morning the kingdom is to be made over to Rāma.

¹ The Kāśhmīrī form of the name is "Mōrinj," which it is interesting to compare with the Malay "Martanja" (Ziesenis, 29, 85).

² The fact of the telling is stated, but the story is not given.

AYŪDHYĀ KĀNDĀ.

8 (144-165). When Jupiter, the Sun, and Mercury are all in prime, Nārada reminds Rāma that he is the incarnate deity, and urges him to carry out his purpose. Rāma tells him to wait and see what that very night will bring forth. On this Indra dispatches Sarasvatī to corrupt Kaikēyī. At night Daśaratha visits Kaikēyī. She asks him for a boon, and, urged by her, he swears to grant it, no matter what it may be. She asks that Bharata may be declared king, and that Rāma be banished to the forest. Daśaratha's distress. He entreats her to withdraw her demand. She persists, and threatens to hang herself if her request is not granted.

9 (166-181). The matter becomes public property.¹ Rāma goes to his father, and asks permission to set forth, leaving Daśaratha on the throne. Lakṣmaṇa's wrath. He threatens to start a revolution. Rāma appeases him, and invites him to accompany him, so that he may see Laṅkā, and also Rāvaṇa, whom it is necessary to kill. Further arguments for obeying the order of banishment.

10 (182-200). Kaikēyī brings bark-clothing and puts it on Rāma, while the whole city laments. Sītā distraught with grief, approaches him. He tells her to stay at home, but she (in a long conversation) insists on accompanying him. He consoles her.

11 (201-208). The three (Rāma, Sītā, and Lakṣmaṇa) don bark garments, and set forth. The people of the city weeping accompany them for the first stage, and then return. The three go on and settle in the Daṇḍaka forest.

12 (209-219). Kauśalyā's lament for her son.

13 (220-229). Daśaratha's lamentations. Vasiṣṭha consoles him. "He must accept what is fated. It is Nārāyaṇa (Viṣṇu) who has been born a son to thee, while Lakṣmaṇa is Śeṣa. Viṣṇu's conch and discus are re-born as Śatrughna and Bharata, Kauśalyā is re-born as thee, and Aditi as Kauśalyā. Rāma had to become incarnate in order to destroy Rāvaṇa. It is with that object he has betaken himself to banishment in the forest, and because of Sītā he will destroy Laṅkā." Daśaratha still laments, and becomes blind from excessive weeping.

¹ Verse 166 is repeated in verse 262, and is here clearly out of place.

14 (230-242). The story of Śrāvaṇa. Daśaratha tells how he once accidentally killed Śrāvaṇa who was fetching water for his blind parents. They cursed him to die crying "my son, my son", and at the same time not to be able to see him. If such a curse could not be removed from so pious a king, how are you (the reader) to escape the consequences of your sins?

15 (243-261). Daśaratha's song of woe. In his sorrow, they bring him to Kauśalyā. He and she lament together. He faints and dies. The only person left happy is Kaikēyī.

16 (262-272). Bharata and Śatrughna are at this time absent on a visit to their grand-parents. They are summoned home. Bharata reproaches Kaikēyī, and they betake themselves to Kauśalyā who assures them that they still possess her love. She tells them how Daśaratha died with Rāma's name upon his lips. Rāma is now in the Daṇḍaka forest, and she does not know whether he has heard the sad news.

17 (273-296). The courtiers and people summon Bharata, and call upon him to assume the crown. The queens (including Kaikēyī, who now repents) and Śatrughna all lament, but Bharata hastens to the Daṇḍaka forest in search of Rāma. The two brothers meet affectionately. Bharata tells Rāma of his father's death. Rāma's grief. He refuses to return, but asks Bharata to send Kauśalyā to him. Bharata gives up the hope that Rāma will return.

18 (297-311). Kaikēyī comes with Bharata and beseeches Rāma's forgiveness. Rāma consoles her and sends them home. Bharata takes with him Rāma's wooden sandals, which he sets upon Daśaratha's throne.

There is a story that when Rāma became a wanderer, he reproved Lakṣmaṇa.¹

When Rāma with a priest is making the offerings for his father, Daśaratha appears to him,² but on one particular day he does not

¹ Apparently a reference to V. Rām. II, xvi, xvii. Lakṣmaṇa displays anger at the approach of Bharata, and Rāma reproves him. If this assumption is correct, the mention here is out of place.

² This is an account quite different to that told in V. Rām. II, cii. It partly agrees with a story told in the *Brahmā Purāṇa* ch. cxxiii. According to it,

appear. Rāma is filled¹ with wrath, attacks Yama, kills Takṣaka, with his arrow, and thereby makes easy the task of Yama. On that very day a causeway (for Daśaratha) is built (from hell) to the Pitṛlōka, and thereby Rāma is able to provide for him the ship of funeral rites (so that he reaches heaven).

ARANYA KĀṇḌA.

19 (312-320). Rāma introduces Sītā to Ahalyā,¹ and the three visit Agastya.² The meeting with Jaṭāyu. They all march on and settle in a lovely grove [Pañcavatī]. Sītā is annoyed by a crow,³ which is driven away by Rāma with an arrow made of *darbhā*-grass.

20 (321-335). They finally reach the Daṇḍaka forest. One day there comes a Rākṣasī [Śūrpanakhā]. Seeing the three she assumes a beautiful form, and determines to take away Rāma for herself. Rāma rejects her advances, saying it is not the custom of his people to marry twice, and suggesting that she should offer herself to Lakṣmaṇa instead. Lakṣmaṇa declares himself unworthy of her, and, sarcastically suggests to Rāma that he should put away Sītā, and marry her. She becomes indignant, and urges Lakṣmaṇa to marry her. Finally, in a rage, she threatens to kill Sītā. Lakṣmaṇa thereupon cuts off her nose and tears her garments.

21 (336-342). Śūrpanakhā goes off to her elder brother, Rāvaṇa, and tells him that she has been insulted, and how Rāma has killed Kṣhara. Her version of the affair is that she had been

Daśaratha, being guilty of Brahmaicide owing to the death of Śrāvaṇa, when he dies, goes to hell and endures many torments. Rāma, Sītā, and Lakṣmaṇa reach the Gṛdāvārī, and on account of the sanctity of that river, Yama decides to release Daśaratha from hell. He appears to Rāma and Lakṣmaṇa with his face terribly distorted by his sufferings. They at first take him for a demon, but he tells them who he is. Rāma faints at the recital, and Sītā upbraids him. They then make the funeral offering, and Daśaratha disappears leaving only a corpse remaining. The gods come, Daśaratha among them, as he has now reached heaven (*svarga*). Daśaratha blesses Rāma. I am indebted to the late Mr. Pargiter for this reference.

¹ Not in V. Rām.

² V. Rām. III, xiff.

³ V. Rām. II, xcv.

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insulted by Rāma in her sleep, that she had escaped from him, and told Khara, but Rāma had killed him with a single arrow. She describes Rāma's appearance.

22 (343-363). Rāvaṇa's wrath; he digs a pit and falls into it himself. He rises into the air, and seeks Mārīca who had already been wounded by Rāma (§ 4). Mārīca is still in woeful plight. He tells Rāvaṇa how he has been wounded by Rāma, and how he is still suffering. Rāvaṇa tells how Śūrpanakhā has suffered at the hands of Rāma who had seized hold of her and touched her bosom. He must be punished. Moreover Rāma's wife is described by Śūrpanakhā as very lovely. There are only three in the party or at most four. Mārīca replies that he has known Rāma since he was a child. This wound from which he is suffering was inflicted by him in mere boyish sport, now he is in his prime. Rāvaṇa says he will carry off Sītā by a trick, while Mārīca is to appear to Rāma in such a form that Rāma will run after him to capture him. Mārīca explains that a thousand Rāvaṇas could not carry off Sītā if Lakṣmaṇa were there, and advises Rāvaṇa to give up the project. Rāvaṇa threatens to kill Mārīca if he will not consent, and Mārīca unwillingly does so, considering that if Rāvaṇa kills him he will go to hell, while, if Rāma kills him while saying "Rāma, Rāma," he will go to heaven.

23 (369-404). Mārīca transforms himself into a golden deer and enters the Daṇḍaka forest. Sītā sees the deer. She urges Rāma to go forth and kill it. Rāma is suspicious, but goes forth, telling Lakṣmaṇa to guard Sītā. He follows the deer, who leads him into the hills. There he shoots it, and as it falls it screams "Lakṣmaṇa".

Sītā hears the cry, and tells Lakṣmaṇa to run off and help Rāma. Lakṣmaṇa tells her there is no fear, it is only the cry of a Rākṣasa, not of Rāma, and there is no danger. Sītā refuses to believe him, calls him a traitor. He wants Rāma to be killed so that he can take her for his wife. He wants to get his own brother Śatrughna made king in the place of Rāma, his step-brother. If he does not go, she will kill herself. Stung by these reproaches, Lakṣmaṇa rends his clothes and sets out weeping.

Rāvaṇa appears to Sītā in the guise of a Yōgi and asks for charity. She says all her men-folk are away. Then he invites her to become his queen in Laṅkā. She rejects the offer with scorn. He threatens her. She threatens him with Rāma's vengeance, and is at the same time terrified. Indra comes secretly and offers her a draught of *amṛta*. Rāvaṇa seizes her by the hair, and flies off with her into the air. Lamentations of the animals of the forest.

24² (405-431). Jaṭāyu hears of the rape. He bursts open his cage (*sic*) and hastens to the spot. He threatens Rāvaṇa, and attacking him from above compels him to come down to the ground, but he has only one resource (himself) against Rāvaṇa's ten heads and twenty arms. Rāvaṇa with his sword cuts off Jaṭāyu's wings, and he lies helpless. Sītā tells him her story, and wonders how she can prevent his being killed at once. She persuades Rāvaṇa (to stop his sword-play, and instead) to smear stones with blood, and throw them at him, which he will swallow, so that he will not be able to move. In this way (she thinks) Rāma will find him here, and he will tell him what has happened, and then he will die.¹ Rāvaṇa does so. Jaṭāyu falls to the ground, and Rāvaṇa again flies off with Sītā into the sky. He carries her to Laṅkā, where he deposits her in a garden. Sītā laments. She calls to mind the unlucky aspects of the planets at her birth, which fated her to this calamity. Rāvaṇa puts Sītā in the charge of Mandōdarī.

Sītā is really the daughter of Mandōdarī. When she was born, it was prophesied that she would kill her father (Rāvaṇa), and that, if she was allowed to live, she would marry, become a dweller in the forest, and would come from there to destroy Laṅkā. So her mother threw her into water to drown (cf. § 53), but she was taken out, and now, a second time, her mother has recognized her.

Mandōdarī asks Sītā who had suckled her, and who had cared for her after she had abandoned her. She replies that she is the

¹ All this is very much confused, but I think I have got the right meaning.

born daughter of Janakā, but nevertheless it is true that she was brought to him by an inundation. They lament together.

Next morning Rāvaṇa recollects Sītā. He rises, sword in hand, [and goes to her¹].

25 (432-443). When Rāma sees Lakṣmaṇa coming from the hermitage, Lakṣmaṇa is filled with foreboding. He sees from a distance that Mārīca has been killed, and that Rāma finds great difficulty in flaying him.² As soon as he flays him on one side, the skin on the other side is back in its place again. The corpse at last tells him to peg the skin of one side down to the ground as soon as he has flayed it. Rāma curses him for not telling him this before, and just then Lakṣmaṇa arrives.

When Lakṣmaṇa tells him how Sītā has sent him, Rāma is certain that a calamity has occurred. They [return to the hermitage, and] find that the moon has become eclipsed, and that all the flowers are weeping [i.e., they find Sītā gone]. They wander searching and weeping, and at length come upon Jaṭāyu lying wounded and helpless. He tells them all about Rāvaṇa, and when he has finished falls down dead. They cremate him, and he obtains final release.

KIṢKINDHYA KĀṆḌA.

26 (444-512). As the brothers go mourning on, they see some monkeys on the top of a hill. The monkeys are alarmed on seeing them armed and, as it were, seeking for something they had lost. Hanumat considers that they are two young warlike princes, and offers to make enquiries. He approaches the brothers and hears their tale. He then sends for Sugrīva, the king of the monkeys, and he and Rāma tell each other's stories. Sugrīva tells about his trouble with Vāli his elder brother, how they two pursued the Rākṣasa Māyāvin into a cave; how Vāli entered the cave while Sugrīva waited outside; how he waited a whole year, after which a torrent of blood issued from

¹ This part of the story is continued in § 32.

² Apparently this difficulty was magical, being intended to delay the two brothers, and so to give Rāvaṇa his opportunity to carry off Sītā.

the mouth of the cave; how he assumed that Vāli had been killed, blocked up the mouth of the cave with a mountain, and returned home weeping; how after three years Vāli reappeared, saying that he had killed the Rākṣasa, and that Sugrīva had deliberately shut him up in the cave; how Vāli threatened to kill Sugrīva, and had robbed him of his wife, family, and possessions. "Therefore" says Sugrīva "I fled to this mountain, where Vāli has no power; for, if he comes here, his head will be cut off. The reason is that when Vāli long ago slew Dundubhi, the buffalo demon, his blood flowed over this mountain. The Rṣi Mataṅga [was settled here, and some of the blood fell upon him. When he] saw the blood he uttered a curse on Vāli that if ever he again set foot upon this mountain, he should be summoned by the God of Death. For this reason I and my companions have settled here."

Sugrīva implores Rāma's assistance. Rāma tells him to challenge Vāli, and he will help him. Sugrīva doubts his power. Dundubhi's huge skeleton is lying there, and Rāma just touches it with his toe, and so kicks it away to a great distance where it falls smashed to pieces. Sugrīva explains that Vāli can whirl round seven trees with one hand. Thereupon Rāma with merely a little twist flings the mountain to a distance. Sugrīva now believes in Rāma's power, and challenges Vāli. Vāli rushes out, knocks Sugrīva senseless with a single blow on the head, and returns to his own place. Sugrīva reproaches Rāma for giving him false encouragement. Rāma explains that he and Vāli were so much alike, that, for fear of killing the wrong combatant, he dared not shoot. He puts a flower-wreath round Sugrīva's neck so that he can recognize him, and persuades him to challenge Vāli again. Tārā advises Vāli not to accept the challenge, as she suspects that Sugrīva's ally is Rāma, and suggests that he should send out his son, Aṅgadā, to plead with Rāma. Vāli refuses to hear her, rushes out, and pursues Sugrīva. Rāma shoots Vāli. In his dying words he reproaches Rāma for killing an innocent man. Rāma tells him he had done this because Vāli had committed the unpardonable sin of taking

his brother's wife. Vāli admits the sin, confides Aṅgada to Rāma's and Sugrīva's protection, and dies.

Sugrīva is made king of the monkeys. He makes Aṅgada his Grand Vizier, Hanumat, his Chief Secretary, and Jāmbavat, the bear, Commander-in-chief.

SUNDARA KĀṆDA.

27 (513-568). Sugrīva dispatches the monkey hosts to seek Sītā. They search everywhere and at length reach Svayambrabhā's cave. Holding each other¹ they venture in, and ask her for news of Sītā. She tells them to shut their eyes. They do so, and, when they open them, find themselves in a terrible mountainous district. Looking up they see Sampātī above them, who makes ready to eat them. Aṅgada mentions to Hanumat that the bird resembles Jaṭāyu, and, hearing that name, Sampātī flies down and asks what news they have of him, who was his younger brother. He tells how he and Jaṭāyu had flown up to the sky in emulation of the sun. "Our wings were scorched by the sun's heat. I tried to shade my brother with my wings, but to no avail. I fell here, and I know not what became of him. I am now 1400 years old and my eyes have become weary looking for him; so that now, in whatever direction I look, that place is subjected to burning heat. I can see clearly for a distance of 400 *kōs*." Hanumat tells him of Jaṭāyu's fate and of the rape of Sītā. Sampātī, much affected, tells then that Sītā is in a garden in Laṅkā, and dies with Rāma's name upon his lips.

The monkeys descry the peaks of Laṅkā, and discuss how they are to cross the 1600 *kōs* of ocean. Each boasts of his prowess in leaping, but admits that he cannot leap so far. Jāmbavat says he could do it, but could not face the Asuras. Aṅgada offers to try the jump, as he is young and strong, but Hanumat says he can easily do it, and at the same time compass Rāvaṇa's destruction. When he was a baby he once jumped up to catch hold of the Sun, and, the Sun in fear hid himself under Sumēru. "After that, what

¹ In the Tibetan Rāmāyaṇa, each holds the other's tail (Thomas, *op. cit.*, p. 202).

is this jump? I will visit Sītā and bring news of her at once." He jumps with such force that the mountain on which he is standing sinks to Hell and leaves a lake in its place. He leaps like the wind and lands in Laṅkā. A great python¹ is close to the city gate. Hanumat lands in its mouth, and turns himself into copper (and so releases himself²). Then he enters the city in search of Sītā.

28 (567-589). Hanumat views Laṅkā. Description of its magnificence. It was built by Dhanēśa³-Kumāra (i.e., Kubēra) and by Viśvakarman, and Indra had been the masoṭ. Hanumat inspects the twelve bastions, and sees in the palace a statue of Lakṣmī. Brahmā comes there to worship an image of Śiva, Karma is the Secretary, and Yama, the Sheriff (*nāṣir*). The cool North Wind ever blows there, and he sweeps the place clean with his beard. Varuṇa is the water-bearer. In fact, all the gods look upon the place as holy (as the future residence of Sītā), and have assembled there waiting for her arrival. Hanumat's surprise and astonishment.

29 (590-618). Nārada meets Hanumat and tells him the history of Laṅkā.⁴ Once Umā, seeking a pretext (for the destruction of Rāvaṇa), asked Śiva to provide her with a fine residence. Śiva (approving of the pretext) agreed, for Rāvaṇa had asked for this very thing. Śiva sent for Kubēra and Viśvakarma⁵ and ordered them to build such a palace, and so filled Rāvaṇa with longing. They wandered all over creation (seeking for a model) but found nothing suitable. At length, looking down from the sky, they saw a beautiful island in the midst of the sea. They asked Brahmā about it, and he told them the following story⁶ :—

¹ *Siṃhikā*, V. Rām. V, i.

² In the V. Rām. this occurred during the leap. Hanumat, when she got him in her mouth, tore her to pieces, and that apparently is what is intended here.

³ *Dhanuṣh* of the poet.

⁴ Not in V. Rām.

⁵ The story of Garuḍa, the elephant, and the tortoise will be found in MBh. I, xxix, xxx, but there is no mention of Laṅkā. It is briefly referred to in V. Rām. III, xxiv. In the *Kathāsaritāgara*, II, xii (Tawney I, 79; Penzer I, 144), there is also a brief account, and the broken branch is definitely identified with Laṅkā. It is a Kashmir work.

Once Garuḍa was hungry and asked his father, Kaśyapa, for something to eat. Kaśyapa pointed out to him a gigantic elephant and a gigantic tortoise who were engaged in combat. Garuḍa carried both off, and settled down on a branch of the Pārijāta tree, which broke off under the combined weight. Garuḍa caught the branch in his beak, and dropped it into the sea. The thick end of the branch sunk down to Pātāla, but the leaves remained above water and became this island.

Nārada continues:—They built the palace there for Śiva, and Rāvaṇa was filled with longing for it. Because it was founded on a branch (Ksh. *lang*), it was named “Laṅkā”.

Śiva made a great house-warming festival. All the saints and Brāhmaṇas were invited. Amongst them were Pulastya and his grandson Rāvaṇa. After the sacrifice was over Śiva told each guest to choose a boon. Rāvaṇa asked for Laṅkā. Śiva, letting him fall into the trap, gave it to him.

30 (619–638). The history of Pulastya and his descendants. Nārada continues:—Once on a time when the gods were fighting the Asuras, after a battle in which Indra had been victorious, Pulastya, who had gone to bathe, saw a box floating down the river. He opened it and found inside a dead woman and a live girl-baby. He rescued the latter, brought her home, and reared her, intending to marry her to his son.¹ As she grew up, he discovered that she was a Rākṣasī. (After marrying Viśravas) she bore in order Rāvaṇa, Khara, and Śūrpanakhā. Description of their terrible appearance. Then followed Kumbhakarna. Pulastya was so horrified that he threw himself into the fire. After these four there were born two other sons to Viśravas, viz., Vibhiṣaṇa, and last of all, Vaiśravaṇa.² These two were virtuous.

31 (639–653). When Nārada has finished his story, Haṇumat searches for Sītā and sees her in the garden. She is the most

¹ According to V. Rām. VII, ix, she was Kaikaśī, daughter of Sumālī, but was simply sent by Sumālī, and was not taken out of the water as above described. The son, not named above, was Viśravas.

² According to V. Rām. VII, iii, Vaiśravaṇa was born of another mother (Dēvavarṇinī), and was the eldest of the five. Khara is not mentioned.

beautiful flower in it, and puts the other flowers to shame. As he looks, Rāvaṇa enters, and Hanumat hides himself in a tree.

32 (654-668). Rāvaṇa woos Sītā. She repels him with scorn and threatens him with Rāma's vengeance.

Mandōdarī had been afraid to tell Rāvaṇa that Sītā was her child or to show him Sītā's horoscope, but she warns him that Sītā will be his ruin.

33 (669-679). Hearing this warning Rāvaṇa departs, and Hanumat approaches. He shows her Rāma's signet-ring. Sītā's song of joy at seeing it.

34 (680-704). Hanumat offers to carry her away. She refuses, first, because Rāvaṇa is her father, and she should not act against his wishes, and, secondly, because the report that she had been secretly carried off from Rāvaṇa, would injure Rāma's fair fame. Rāma must come himself and take her. She tells Hanumat to give this message to Rāma. Hanumat consoles Sītā and promises her release.

He determines to show Rāvaṇa what he can do. He enters the garden and ravages it. Rāvaṇa sends two armies to capture him, but Hanumat defeats them. Then Indrajit comes at the head of a huge army. They capture Hanumat with Brāhmā's noose and bind him. Brāhmā tells Hanumat to accept the noose without fear, as Vibhīṣaṇa would be by to help him.

35 (705-720). Hanumat is brought before Rāvaṇa, who orders him to be skinned alive. Vibhīṣaṇa intercedes, but only enrages Rāvaṇa. The demons try to carry out the orders, but Hanumat knocks them down, while they are unable even to move him. He kicks Rāvaṇa and overturns his throne. Then he pretends to become senseless, and as if speaking to himself, says, "I hope they won't tie a mountain round my neck, or set fire to my tail." The demons hear this. They tie a mountain to his neck, and, wrapping cotton wool round his tail, set fire to it.

36 (721-736). They bring the blazing Hanumat to Sītā. She is distraught with pity and calls on the God of Fire to rescue him. The God consoles her and tells her that not a hair of Hanumat will be injured.

37 (737-746). Hanumat leaps upon Laṅkā, crushes its gold under the mountain tied to his neck, and burns it with his blazing tail. Eleven out of twelve of its bastions are destroyed. Then he returns to the headquarters of the army of monkeys, still carrying the mountain tied to his neck.

38 (747-776). The monkeys signal Hanumat's arrival by plundering Sugriva's orchard. News is brought to Sugriva, who conducts him to Rāma. Rāma asks many questions about Sītā, and Hanumat describes her condition.

YUDDHA KĀṆḌA.

39 (777-797). The army assembles. The monkeys wonder how they are to cross the sea to Laṅkā. Rāma politely asks Varuṇa to show him how to do so, but Varuṇa gives no reply. Rāma in anger draws his bow and threatens to destroy the ocean and its contents with his arrow. Varuṇa appears and apologizes, asking that the arrow may be directed elsewhere. The arrow is discharged to the north, and where it falls the earth is burnt to ashes and becomes a desert.¹ Then Varuṇa tells him the following story² :—

There was a certain Dhōbī who used to wash the garments of Ṛṣis and other holy men. A monkey named Bala one day saw him, and filled with envy, asked the Dhōbī to wash something for him, or, at least, to allow him to don some of the clothes he was washing. Should he refuse, he would throw the stone that formed the Dhōbī's washing platform into the water, where it would remain hidden for a year. As the Dhōbī refused, Bala threw the washing-stone into the water, and the man went off to complain to his master. The holy man then commanded that whatever stone the monkey should throw into the water should float like a boat, and by the blessing of Sadāśiva this has actually been the case. "This monkey," continues Varuṇa "is now one of your most zealous followers in the army." Rāma hastens to

¹ North of Kashmīr is the 'Sand Ocean' of the *Nāmata*.

² Nothing like this in V. Rām. Note that the monkey's name is Bala, not Nala.

the sea-shore. The monkeys collect rocks huge like mountains, and Bala casts them into the sea, so that (they float and) become the causeway. Its width is 100 kōs, and its length 400. It is finished in three days and they take forty days to pass over.

40 (798-821). The news reaches Laṅkā, and Rāvaṇa strengthens the fortifications. Aṅgada, after burning and demolishing Laṅkā, comes to him as an ambassador. Rāvaṇa asks him who he is and who are his people, that he has done all this mischief. Aṅgada tauntingly reminds him how he (Aṅgada) in his childhood had seized him when he was bathing as a lion seizes a dog and would have crushed him, as a babe sucks dry a fig, had not his father Vāli intervened. Rāvaṇa asks what had become of Vāli, and Aṅgada tells how he had sinned and Rāma had killed him. Rāvaṇa reproaches Aṅgada for not avenging his father, and offers to assist him in taking vengeance. Aṅgada abuses Rāvaṇa, and tells him to yield to Rāma. The guards arrest Aṅgada, but he stands up, strikes Rāvaṇa on the head, and snatches off his crown. The guards surround him but he kills several, and makes off with the crown, which he brings to Rāma.

41 (822-830). After Aṅgada's departure Rāvaṇa consults Vibhīṣaṇa. The latter tells him it is all his fault, and counsels him to make peace with Rāma. Rāvaṇa banishes Vibhīṣaṇa, and the latter takes refuge with Rāma who gives him Rāvaṇa's crown and appoints him king of Laṅkā.¹

42 (831-840). Rāma's army approaches Laṅkā. Rāvaṇa sends Śuka with a letter to Sugrīva, reminding him of old friendship, charging Rāma with the murder of Vāli, his brother, and inviting him to change sides and join with him in attacking Rāma, or at least to hide and remain neutral. Otherwise he (Rāvaṇa) will illuminate Laṅkā with lights made of balls of Sugrīva's fat.

43 (841-853). Sugrīva's reply. He refuses to join Rāvaṇa, and advises him to submit to Rāma, who is divine.

44 (854-873). While Rāvaṇa is reading this reply, Rāma's army attacks the city, and news of the fact is sent to Sītā.

¹ In the V. Rām. Vibhīṣaṇa's flight, and Śuka's message (in § 42) occur earlier, before the bridging of the ocean.

Rāvaṇa despatches against them an army of demons in various shāpes headed by Indrajit. They are successfully opposed by Jāmbavat and Hanumat. Vibhīṣaṇa warns Rāma that Indrajit will try to kill Lakṣmaṇa with a magic arrow. Hanumat is detailed to protect Lakṣmaṇa. He has a moment of forgetfulness, and Lakṣmaṇa is hit.

45 (874-900). Rāma laments. Vibhīṣaṇa tells of the magic herb on a distant mountain which must be brought before rhorning. Hanumat hastens there,¹ picks up the entire mountain, and sets off back to Laṅkā. The exploit causes an earthquake in Ayōdhyā. Bharata sees Hanumat flying through the air, and, thinking him to be a demon, brings him down with an arrow. Hanumat explains the situation, and Bharata puts him and the mountain on his arrow and shoots him to Laṅkā, where he arrives in safety at the camp in the Aśoka-wood.

46 (901-933). Vibhīṣaṇa finds the healing herb on the mountain and restores Lakṣmaṇa to life. Lakṣmaṇa attacks Indrajit and kills him.² Rāvaṇa sends out Kumbhakarṇa at the head of another army. Sugrīva fights Kumbhakarṇa, and after seven days, is felled by the latter and is carried off by him. In his arms Sugrīva comes to himself and bites off his nose and tears out his ears by the roots. Kumbhakarṇa drops him and looking like a man whose face has been torn off by a bear, pursues him as he runs back towards Rāma. Rāma shoots Kumbhakarṇa.³

47 (934-953). Rāvaṇa in despair goes to Kailāsa, and appeals to Śiva for help.⁴ Śiva gives him the Makēśvara Liṅga, and tells him that, if he sets it up in Laṅkā, Rāma cannot prevail; but he is to carry it all the way, for, if he once puts it down on the ground, it will become immovable. Rāvaṇa carries it off. On

¹ The episode of Kālanēmi is referred to *en passant*, in a single line (verse 887). It will be observed that it is Indrajit, not Rāvaṇa, who wounds Lakṣmaṇa, and that it is Vibhīṣaṇa, and not Suśēṇa, who tells of the herb.

² According to V. Rām. Indrajit had been previously killed by Lakṣmaṇa and it was Rāvaṇa who smote the latter with the magic arrow.

³ According to V. Rām. the death of Kumbhakarṇa preceded that of Indrajit.

⁴ Nothing like this in V. Rām.

the way Rāvaṇa is seized with an urgent call to make water. Nārada approaches in the guise of an old Brāhmaṇa. Rāvaṇa asks him to hold the *liṅga* while he retires. The Brāhmaṇa consents to do so for the space of two *ghaṭikās*; after that he must go on, as he has an engagement, and is already late. Rāvaṇa retires, but is unable to stop the flow of urine which continues beyond the agreed time. The Brāhmaṇa puts the *liṅga* down on the ground and departs. Rāvaṇa tries to lift it, but it is now immovable, and he cannot do so. He returns home disconsolate.

48 (954-970). Rāvaṇa consults his *guru* Śukra, who advises him to perform a secret sacrifice lasting seven days. If he succeeds, he will defeat Rāma, but if the sacrifice is interrupted he will be killed by his enemy. Rāvaṇa digs a cavern in the ground and begins his sacrifice.

Vibhīṣaṇa sees its smoke and warns Rāma. Aṅgada, Hanumat, and Vibhīṣaṇa attempt to interrupt the sacrifice by distracting Rāvaṇa's attention, but fail. At Vibhīṣaṇa's advice Hanumat goes to Mandōdari and insults her by using vile language. She goes to Rāvaṇa to complain, and so interrupts the sacrifice. Rāvaṇa gives it up, and considers that the only thing now to do is to get himself killed by Rāma, and so to obtain salvation.

49 (971-1000). Rāvaṇa himself sallies forth alone like a crow among eagles, and crying "Wāh Nārāyaṇa!" Description of his appearance and accoutrements. His bowstring is wrath, his shield cruelty, perfected by delusion, his chariot is hypocrisy, and his saddle self-pride. The monkeys fly to Rāma for refuge. He ridicules their fear, draws his bow, and kills Rāvaṇa.

50 (1001-1003). Rejoicing in the army. Vibhīṣaṇa is installed king of Laṅkā. The monkeys and bears who have been killed in battle all come again to life.

51 (1004-1014). Before returning home Rāmā hesitates about Sītā. He wonders if she has been faithful to him.

52 (1015-1028). Sītā asks Mandōdari as to what is to become of her. Mandōdari consoles her, and offers to take her to Rāma, and make her over to him.

53 (1029-1043). A song in which Mandôdarî addresses Râma, and intercedes for Sitâ. She explains how she (Mandôdarî) was a heavenly damsel, and was married to Râvaṇa merely as a pretext (for his destruction). "Sitâ was the darling of me, her mother whose milk she sucked, and she was put away from her father's house. It was fated that I should tie a stone to her and cast her into the river (cf. § 24). Be not wroth with her."

54 (1044-1088). Mandôdarî brings Sitâ to Râma. He addresses Mandôdarî kindly and bids her return to Laṅkā. As he walks away, Sitâ joins him. Râma treats her coldly, because (1) the demon has felt love for her, and so has defiled her, (2) because she has been filled with self-pride in the possession of Râma's love, (3) because everyone will know that she has been a woman alone in Laṅkā, and (4) because he (Râma) no longer cares for her.

Sitâ calls on the gods to bear witness to her purity. A voice from heaven confirms this. The Sun-god and Indra bear witness to her chastity. Daśaratha appears and does so too. Râma now says he will tell the truth to his darling. He admits her purity, but, as gold is refined by fire, so must she enter it to prove her chastity.

The pyre is prepared, and the army of monkeys and bears assemble to watch. They discuss the situation. The Mōḥa-māyā¹ approaches and circumambulates it. She enters the fire. The fire burns for fourteen days, and then (the real) Sitâ emerges from it unharmed and more beautiful than ever.

55 (1089-1097). The coming of spring. Long description of the rejoicing of the flowers.

¹ I.e. the Sitâ, who had been carried off by Râvaṇa. The poem follows the *Adhyâtmā Râmadyaṇa* in maintaining that Râvaṇa never carried off Sitâ at all, but only an illusive form (*Mōḥa-māyā*) who resembled Sitâ, and was miraculously created, in order to save the real Sitâ from defilement. It was this illusive Sitâ who was captive in Laṅkā, and who entered into the fire. She was consumed, and the real Sitâ came out from it.

UTTARA KĀṇḌA

56 (1098-1101). Rāma's return to Ayōdhyā with Lakṣmaṇa and the army. Kauśalyā is there mourning, 'when Sumitrā approaches her with a song of joy.'

57 (1102-1109). Sumitrā's song.

58 (1110-1118). Kauśalyā's joy. Her meeting with Rāma. Sumitrā joins them.

59 (1119-1127). Sumitrā's song of welcome.

60 (1128-1137). The two queens welcome Rāma, Lakṣmaṇa, and Sītā. The people assemble, with Bharata and Śatrughna do homage to Rāma, and crown him king. His long and happy reign.

II. LAVA AND KUŚA.

61 (1138-1142). Daśaratha appears to Rāma in a dream and complains that Rāma has no son. Rāma consults Vasiṣṭha, who performs an Aśvamēdha sacrifice and gives a potion to Sītā. The pearl (*i.e.* a son) comes to take its place in the oyster-shell (*i.e.* the mother), but the story goes that there was a dispute among the shells (as to who should have the pearl).

62 (1143-1144). A song of Sītā giving a summary of the events in the Rāmāyaṇa.

63 (1145-1163). Sītā (now pregnant) has a sister-in-law (husband's sister) who hates her with jealous treachery.¹

¹ This story of the sister-in-law is not confined to Kashmīr. It is also found in the Rāmāyaṇa of Candravatī, written in Eastern Bengal. According to that version the sister-in-law was a daughter of Kaikeyī, and was named Kukuā. See Dīneshchandra Sen's "The Bengali Ramayanas," pp. 196ff. So also, in the Malay Rāmāyaṇa, where she is named Kikōwī, *i.e.* Kaikeyī (Ziesenis, *op. cit.*, pp. 60, 105). In the Javanese Rāmāyaṇa, Dewi Goṭakju (*i.e.* Kaikeyī) draws a picture of Rāvaṇa on Sītā's fan, and lays it on her bed, where Rāma finds it (Stutterheim, *op. cit.*, p. 79). On the other hand, in the Khmēr version from Cambodia, a Yakṣiṇī, of the demon race, determines to separate Sītā from Rāma, and persuades her to draw a portrait of Rāvaṇa on a slate. She then incarnates herself in the portrait, which Sītā consequently is unable to rub out. Sītā, in a fright, hides it under the bed, on which Rāma subsequently lies down, and is seized with

She asks Sitā to draw for her a portrait of Rāvaṇa. Eleven different reasons given for Sitā falling into the trap, viz : (1) The sister-in-law's craft, (2) Sitā's fear that she will injure her if she does not comply, (3) she is helpless before a woman's talk, (4) in her present happy condition she is becoming self-centred, (5) as it is late she is in a hurry to go home, (6) the sister-in-law has been spreading tales about her, (7) the washerman has said scandal to Rāma, (8) when Rāma once asked her what she wanted most, she had said she wanted to go to the forest and consort with the holy men there, (9) Nārāyaṇa himself wished it, (10) fate made it a pretext, (11) man proposes, but must accept what God disposes. She draws a portrait of Rāvaṇa which the sister-in-law carries off and shows to Rāma, saying she had seen Sitā gazing at it and weeping. So she stole it from her. "If she hears that I have taken it from her, she will kill me, for she is a witch."

64 (1164-1166). Rāma believes the story, sends for Lakṣmaṇa, and tells him to take Sitā away and abandon her in the forest. He wants to have her killed without anyone knowing it. Lakṣmaṇa unavailingly remonstrates.

65 (1167-1188). Lakṣmaṇa most unwillingly leads Sitā forth to the forest. Sitā asks him what it all means. She is

violent fever. The room is searched for the cause, and the portrait is found. Sitā confesses that she was the artist, and Rāma orders Lakṣmaṇa to take her away and kill her. See Miss S. Karpelès in *The Influence of Indian Civilization in Further India*, in "Indian Art and Letters," Vol. I, No. I, (1927), pp. 33 ff.

It is hardly necessary to point out that the whole account of Sitā's banishment and of the exploits of Lava and Kuśa given in this poem is radically different from that given in the Vālmiki Rāmāyaṇa. In that work Sitā, at her own request, goes with Lakṣmaṇa on a visit to Vālmiki's hermitage. Lakṣmaṇa, under Rāma's instructions, leaves her there. Both Lava and Kuśa are born to her as twins. They grow up, and are brought by Vālmiki to Rāma's court where they recite the Vālmiki Rāmāyaṇa. There is no mention of the treacherous sister-in-law, of Lakṣmaṇa abandoning Sitā in the forest, of the miraculous creation of Kuśa, of the war between Lava and Kuśa on the one side and Rāma's armies on the other, or of the slaughter of Rāma and his brothers and friends and their resuscitation by Vālmiki, though, according to Dinesh Chandra Sen (op. cit., p. 68), Bengali Rāmāyaṇas describe "the war of Rāma with Lava and Kuśa". The rest of the story in this poem, telling of Sitā's appearance at the sacrifice, and her disappearance, and of Rāma's departure to heaven agrees with V. Rām.

convinced that it is due to her sister-in-law's treachery. Lakṣmaṇa, in great misery, tells her to wait there. She grasps his intention of abandoning her, and faints. Coming to, she asks him to give her a drink of water before he abandons her. He brings water, and finds her lying senseless on the ground. He hangs the jar on a tree, so that it drips on to her, and goes away, bitterly lamenting, and reproaching himself for obeying Rāma.

66 (1189-1249). Sītā comes to herself and finds herself alone. She looks about for Lakṣmaṇa, sees him in the distance as if hesitating, and then disappearing. She thinks that perhaps her eyes have failed her owing to excessive weeping. She stands and listens, and concludes that he has really gone and left her. In her distraught condition, utterly alone, she totters along with bleeding hands and feet, lamenting over Rāma's former cruelty in making her enter the fire at Lankā. She considers her hard state, her delicate form, her pregnancy, her abandonment by her husband, the fact that she had been secretly born as Mandôdari's child. (May Janaka, who acted as her father, live long!) She has no memory of ever having displeased Rāma. As she goes along she appeals to Rāma. He is happy on his throne, she is miserable. She recalls how he used to address her in endearing terms, and now he heeds not her suffering. But she is still faithful to him, and full of love. She will never forget him, innocent as she is. What shall she say if a stranger meets her? When she was being married, she was told that Rāma was an incarnate deity. There was then no mention of the fact that she would be abandoned in the forest.

67 (1250-1257). She wanders on, her feet and hands bleeding from the sharp stones and thorns. At length she comes upon a bark hut to which she hastens. She finds in it Vālmiki, her father's guru, who welcomes her, and guards her like the apple of his eye. The darkness that once encompassed her has now fled before a rising sun of happiness.

68 (1258-1282). Sītā's pregnancy is completed, and she bears a son, in the sign of Sagittarius, the third lunar day, in the asterism of Tisya, on a Thursday. The glorious future portended

by these facts, Sītā's rapture as she gazes on the infant. Description of his beauty. Vālmiki hears of it. He calculates the boy's horoscope (lengthy description), and names him Lava.

69 (1283-1303). It is Sītā's custom to go out to gather wild herbs for food, leaving Lava in the hut, in the care of Vālmiki, who listens to the child's babbling, as he meditates on God. Sītā, fearing that the babbling will disturb him, one day takes the baby out with her. Vālmiki, missing the sound, searches for the child in the hut and, not finding it, assumes that it has been carried off by a wild beast. So he takes a wisp of Kuśa grass and prays over it. The wisp becomes alive, as an exact replica of Lava.¹ Vālmiki dandles him and puts him to sleep. Sītā comes back with Lava, and is astonished to find another Lava. Vālmiki, also astonished to find that the real Lava is safe with Sītā, explains what he has done and why he did it. He names the second child 'Kuśa.' Sītā takes him also to her heart, and the boys grow up together. When they become older Vālmiki gives to each arrows made of Kuśa grass, over which he utters a spell, so that whomever (even if he be a great hero) they are aimed at, he will die. The boys run out with them, and at once slay a lion and much other game. Sītā's pride in their prowess. "

70 (1304-1321). Rāma's remorse on account of the abandonment of Sītā. He feels himself under a curse. Vasiṣṭha, in order to console him, dilates on the harshness of the world, comparing it to a game of chess. He advises him to hold an Aśvamēdha.² The curse will then leave him, and he will become spotless as a new-born babe.

71 (1322-1379). The horse is made ready and let loose. It is accompanied by a huge army led by Bharata and Śatrughna. The horse wanders widely, and on its way back comes to a mountain on which Kuśa is sitting. Lava had gone to play with the other children of the hermitage. These last, seeing the army, are

¹ So the Malay Rām. See Zieseniss, op. cit., pp. 61, 105. The same story is found in the *Kaṭhāsariitjgara*, IX, li, (Tawney I, 487; Penzer IV, 128), and in the Tibetan Rāmāyana (Thomas, op. cit., p. 208).

² We have already had one Aśvamēdha in chapter '61.

frightened and hide themselves; but Kuśa is delighted with the horse, and catches hold of it in spite of its bounding. The army is astonished. "It is like a water-drop seizing a river." He leaps upon its back and, to the amazement of the army and the grooms, rides it successfully. They warn Kuśa to leave the horse alone. He refuses and dares them to do their worst. He kills numbers of them with his arrows, and they retreat. Bharata then comes up. On seeing Kuśa he is struck by his beauty and by his resemblance to Rāma. He wonders if he could by any chance be his own son, and if he has captured the horse as a challenge. He advances to speak to him, but Kuśa discharges an arrow, and he falls from his chariot. He collects himself and aims an arrow at Kuśa who falls senseless. The children, who are hiding near by, run and tell Sītā. She laments. Lava hears what has happened. He runs to the scene and abuses Bharata. Bharata is astonished at the mutual resemblance of the twins. Lava discharges an arrow at him, and he falls crashing to the ground. Kuśa revives and Lava suggests that they should now go home to their mother, but Kuśa regrets the loss of the horse, and declares that he will capture it again. Bharata revives, and angrily abuses Kuśa till Lava shoots another arrow and kills him. The two then attack the army and slay many of the soldiers, Kuśa at the same time slaying Śatrughna. The few remaining soldiers run away.

72 (1380-1400). The remnant of the army reaches Ayōdhyā, complains of the conduct of the two boys, and tells how Bharata and Śatrughna have both been killed. Rāma at first refuses to believe it, and orders Lakṣmaṇa to go and investigate. Lakṣmaṇa tells Rāma that this calamity serves him right for abandoning Sītā. He says that Rāma should go himself, but eventually sets off with an army. They meet Lava and Kuśa. He recognizes them as Rāma's sons and remembers how Sītā was pregnant when he abandoned her. He is much affected by the memory. Lava and Kuśa see the army approaching, and discharge arrows at Lakṣmaṇa. He is killed, and welcomes the death at their hands. The army is routed and flies back to Rāma.

73 (1401-1460). Rāma, accompanied by Aṅgada, Śuṅgrīva,

Jāmbavat, and Hanumat, sets out with a huge army to avenge Lakṣmaṇa. Aṅgada runs at the boys, but is shot by Kuśa. Lava shoots Sugrīva.¹ Jāmbavat leaps at them but they shoot him over and over again while he is still in the air. Hanumat raises a mountain to cast at them, but they shoot him before he can throw it. Rāma enraged draws his bow, but, filled with pity for the two apparently orphan boys, hesitates. He begins to feel parental affection for them, and thinks that possibly they may be his sons. He addresses them kindly, and remonstrates with them for killing his soldiers. Lava refuses to believe him. In a long speech he rejects the proffered friendship. Rāma, now enraged, shoots at the boys, but misses them, and is himself wounded by them. Finally, when all his weapons are exhausted, they shoot him, and he falls dead crying "Nārāyaṇa! Nārāyaṇa!" The boys, laughing, carry off his crown, and go home wearing it awry.¹

74 (1461-1476). The two boys, in response to a voice from heaven, triumphantly return to their mother, bringing with them as spoil the crowns of their eight victims. They show them to Sītā, who recognizes them. She laments, and names to them the owners of the crowns, Rāma, Lakṣmaṇa, Śatrughna, Bharata, Hanumat, Aṅgada, Jāmbavat, and Sugrīva. She tells them to lead her to the place of combat, so that she may burn herself with Rāma's corpse.

75 (1477-1497). The boys lament and lead Sītā to Rāma's corpse. Sītā's lament over it.

76 (1498-1539). Sītā's grief. The horror felt by Lava and Kuśa at having killed their father. Reflections on filial duty, fate, and maternal love. Further account of the lamentations of Lava and Kuśa.

77 (1540-1550). Vālmiki returns home after a long absence and discovers what has happened. He prays to Sadāśiva, and,

¹ According to the Javanese Rāmāyaṇa, Sītā has only one son,—Butwala (i.e., Lava). There is no mention of the horse-sacrifice, but he conquers Lakṣmaṇa in a fight and binds him. Vālmiki releases him, and tells him the story of the boy. On hearing of this, Rāma comes, and Sītā is reconciled to him (Stutterheim, op. cit., p. 79).

in a flash of lightning, a shower of *amṛta* falls from heaven. All who had been killed return to life. Sītā, in a revulsion of feeling, refuses to show herself to Rāma; hurries home, and shuts herself into the hut.

78 (1551-1568). Vālmiki brings the two boys to Rāma and introduces them. Rāma, Bharata, Lakṣmaṇa, and Śatrughna take them home with much rejoicing to the city. Rāma, full of thought of Sītā, returns with Vālmiki to the hermitage. They find the door shut. Rāma entreats her to come out to him. She refuses, as she is quite happy where she is, and does not want to go back. He had better go back, and be happy with the two boys.

79 (1569-1584). Rāma's song of supplication to Sītā.

80 (1585-1617). Sītā's song of refusal. She appeals to Pārvatī to be her help, and reminds her how, after she was born, her mother (Mandōdarī) tied a stone to her and flung her into a river; how then Janaka became her enemy, by saving her life when he should have killed her; how Viśvāmitra had brought her and Rāma together, and how, nevertheless, her husband had not protected her; how her bridal vestments had been bark clothing, and how she, a queen, had wandered over mountains; how she was now here lone and lorn, and so on. She wails that she was born a girl, and was not poisoned at birth, for her fate is dust. She tells of her ordeal by fire and how the Gods and Rāma's father himself bore witness to her purity, and so on. Owing to one little speech of her sister-in-law she has been cruelly treated. A curse on those who separate a wedded pair.

81 (1618-1636). Song of entreaty by Rāma. His appeal lasts the whole night. At dawn Vālmiki comes to Rāma and offers to remonstrate with Sita.

82 (1637-1677). Vālmiki advises Sītā to open the door, and to pardon Rāma, who really loves her. He enlarges on the duties of a wife to a husband. She should go away with him.

Sītā replies. She has been deeply wounded by Rāma. Being God, Rāma looks so equally on all, that he believes whatever is said by anyone, including calumny. To him all things are

equal, hating and loving are the same thing, caring for and abandoning. She has now abandoned the world, and after his treatment cannot trust him. She has been sullied by false charges brought by his sister, "he abandoned me, and I am not now going to run after him".

Rāma is much distressed at hearing this reply. He maintains that what had happened was the will of God. Vālmiki replies that he, Rāma, is himself an incarnation of God, and that what had happened had to be. "Sītā is the Earth in human form. From the earth she came forth to Janaka. She devoted herself to you, and you abandoned her. Go back to the city, and arrange a great sacrifice. When the time comes I will bring her there."

83 (1678-1691). Rāma returns to Ayōdhyā, and prepares an *Āśvamēdha* sacrifice. It is attended by many holy men. On the West sit Vasiṣṭha and Vyāsa, on the South Agastya and Nārada, on the North Ṛṣis, and elsewhere other holy men. These all unite in saying that they miss Sītā, who should be present as the wife of the sacrificer. Rāma sends Śatrughna to fetch Sītā. Śatrughna goes to Vālmiki, and asks him to persuade Sītā, and to bring her to the sacrifice.¹

84 (1692-1723). Vālmiki goes to Sītā and asks her to come with him. She is most unwilling. If she returns to Ayōdhyā, unaccompanied by Rāma, people will say that she came uninvited, but she is in the dilemma that, if she does not go, Vālmiki will curse her. She does ultimately go to Ayōdhyā with Śatrughna and Vālmiki. Rāma is pleased at seeing her, and she falls at his feet, and asks what he wants. She asks his pardon (for her previous refusal). He tells her that she will be absolved if she swears to her purity before the assembled Ṛṣis. She prays to Nārāyaṇa to prove her purity by sending her back to the place whence she came (i.e. the earth). The ground splits open, and the Earth

¹ According to the Cambodian Rāmāyaṇa, Sītā refuses to return home till Rāma be dead, when she will come for the last offices. Rāma then pretends to die, and has himself laid on a funeral pyre. Sītā returns, apparently to become *sati* with his corpse. Rāma then arises and takes her in his arms. She is at first indignant at the deception, but relents and is finally reconciled to him. (Miss S. Karppeles, op. cit., pp. 36 ff.)

taking visible form emerges and approaches Sītā. She proclaims Sītā's chastity, and calls upon her to abandon her life here and to return to her own abode. Sītā mounts the throne on which Earth is seated, and descends with her into the abyss. Rāma's sorrow, The gods shower flowers from heaven. Ever since then the Trimūrti (Brahmā, Viṣṇu, and Śiva) have been searching for the place where Sītā disappeared. They search in Hell, in the sky, and at every place where they see a brilliant light. They ask the Ṛṣi (Vālmiki), and he tells them that it is in Shēnkarpōr that she descended. It is a place a *kōs* distant from Kurīgām.¹ "I went there and saw a fountain, where I called upon Sītā to come forth. The fountain then became agitated with a terrible roar. If you go thither you will observe the same manifestation."

85 (1724-1739). When Rāma sees Sītā disappear, he attempts to dig for her, but the ground has become as hard as copper. He weeps and the Ṛṣis console him and consecrate him at the sacrifice. They explain to him that Sītā's disappearance was his fault. She was pure as a mirror, but had to fulfil her destiny.

Vālmiki instructs him in the path of knowledge, and how all is *māyā*. Rāma recovers himself, opens the treasury, and distributes gifts. He blesses his two sons, and makes Kuśa King of Kuśāvati, and Lava King of Lahōr (Lavapura).

86 (1740-1761). Rāma reigns for 11,000 years, and then Yama comes to him disguised as a Brāhmaṇa. Rāma welcomes him. Yama tells him to hold a *darbār*, and that he (Yama) has been sent to him by Brahmā to summon him from being incarnate. Rāma is distressed at the summons, for the world is sweet to everyone. At that time Lakṣmaṇa is on guard at the door to

¹ Professor Nityānanda Śāstri informs me that Kurīgām is in the Kulgām Tahsil of Kashmir and is about forty miles from Śrinagar. Shēnkarpōr (i.e., Śankarapura) is about four miles distant from Kurīgām and is in the Anantnāg Tahsil. Shēnkarpōr possesses a sacred spring and was formerly inhabited only by Brāhmaṇas with a reputation for sanctity, but is now inhabited entirely by Moslems, though Hindūs visit the spring for religious bathing. I have failed to trace either of these places in the maps. Anantnāg, a well-known site, is in the South-East end of the Valley.

prevent interruption, but Durvāsas comes and wrathfully insists on entering. As Lakṣmaṇa has broken Rāma's order in admitting him, he at once goes forth, and dies on the bank of the Ganges. Hearing this Rāma gives up hope and prepares to depart. He takes Bharata, Śatrughna, and a large retinue with him. In the presence of all the townsfolk he ascends in a *vimāna* to heaven. General lamentation.

87 (1762-1785). Author's concluding remarks:—Take refuge in Rāma, and imitate Sītā. If you are a householder, place your hope in Lava and Kuśa, and make known your desires to your *guru*. Final song.¹

¹ Verses 1765-1785 are a song of meditation on the whole poem. In the text printed in the Persian character (see p. xi) they are put between verses 1043 and 1044, where they are not inappropriate.

I.
ATHA SRĪRĀMĀVATĀRACARĪTAM.

BĀLA KĀṆḌA.

1. INTRODUCTION.

[Metre, Irregular. Based on the *Caupāi*, (6+4+4+2)×4.]

kūr^ukh zagi-hūnz^u rachākōrī
Rāma-Lākh^hmana autōrī āy 1.

lāg^l vēṭāras zagi-hānd^l sōriy
zaḡi-handi-putshy tim zanmas āy
zagi-nishē gā^l rākhēs sōriy
Rāma-Lākh^hmana autōrī āy 2.

sōrukḥ Gōvinda Gōwardhana-dōrī
prāna-rūpa-dwāran bar dina ākh
tāth^l-manz wuchukḥ Mādhawa-Murōrī
Rāma-Lākh^hmana autōrī āy 3.

Zanakh-rāzūñ^u hāy wana-hōrī
Dashērath-rāzas gāsh kyāh āv
yishṭa-dina pūrin brōhman sōriy
Rāma-Lākh^hmana autōrī āy 4.

karith rāzas Kīkī rōzī
won^unas rāj Baratas thav
būrza-jāma walith kūr^uth tayōrī
Rāma-Lākh^hmana autōrī āy 5.

rūpa-sūty chēkh rūpa-kōmōrī
shēks^u-sūty mōkti-rūph baktēn hāv
manas-kun kan yēmau dōriy
Rāma-Lākh^hmana autōrī āy 6.

wōpawās kār' kār' bōv' wana-ṣōrī
 sārī wōpadīshuk^u thowukh nāv
 ṣōdāhan wār'hēn vrath timau dōriy
 Rāma-Lākh'mana autōrī āy 7.

trāwū pānō nēth ahankōrī
 ahankāras nāsh pēv nāv
 nēsh'phāl' kār' sōr' tām' ahankōriy
 Rāma-Lākh'mana autōrī āy 8.

ṣēth-pawanūc^u rēh kamāyidōrī
 magⁿ mav gaṭh ogun sandarāv
 gōra-rastēn pad kamav dōriy
 Rāma-Lākh'mana autōrī āy 9.

(Metre, *Hzaj*, ∪ - - -, ∪ - - -, ∪ - - -)

wuchan gaṭh kyāh yih wūṭh^u ākāshē-wōnī
 duyī ṭūj^u lūj^u yinē nūv^u pōr'zōnī 10.

achiv wuch lōlacyau satakyau kanau bōz
 namith bēh wuch wanan kyāh Shiv shēmīth rōz 11.

hēchith būzith wuchith lāgun^u pazyā on^u
 phalis chuy hyol^u hēlis chuy sampanan gōn^u 12.

panun^u dam chuy ganīmath bōz yīh r^uṭ^u kath
 chuh brūṭhyum^u brōṭh rōzan chuy patyum^u path 13.

z^uh dōh sōntān' ganīmath chēy jawōnī
 wawakh yīy tīy ṭ^uh lōnakh yār-i-jōnī 14.

rāthⁿ chuy dam panun^u suy rathi khārun
 rathⁿ yēli rāvi bē-hōsil chuh ṭhārun^u 15.

rathⁿ rāṭhⁿ run sō-bōz^u-sūty s^uh karun yēl
 thawus bar-dārē dīth gardūn^u ṭhunus jēl 16.

rathⁿ chuy dam panun^u khārun^u ta wālun
 tanīyuk^u kaimath manuk^u malatār gālun^u 17.

kādūr^u yēm' zōn^u pānas-nishē tīnan dōn
 suh yōdwal āsi shēstⁿ sampanēs sōn 18.

panjar pōlōd' brōhmana-mor^u rachun zān
 khaṭun gaṭhi sīr shēmⁿ rāwun raṭun prānⁿ 19.

1. INTRODUCTION.

20-34

gathiy hōsil yih kēshāh yēsh tē āsiy diyiy darshun dila-nishē vyād kāsiy	20.
gathun āsiy tē yot ^u tot ^u wātanāviy gupith pātāla-tala ākāsh hāviy	21.
thavus bar-dārē, dith chukh pāna dēwār wuchakh bāgas-andar kyāh gul ta gulzār	22.
trapith nav dār thav prazalun ^u hēyiy dīph taliy malaṣār dēshēkh Vishṇu-sond ^u rūph	23.
samay dīshith ma sampan shād-u-gamgīn gam-ō-shōdī wuchakh ōyīn-ba-ōyīn	24.
wuchun samsār kyāh bram bōz ⁱ hāwān asōra-varna manōshēn khōṣarāwān	25.
asath wān ⁱ wān ⁱ suh yot ^u -tāmāth niwan dil patav-lākan wuchan tath kēh na hōsil	26.
ma kar aparād yād kath thav t ^a h sath zān asata-nishē tal manōshē-sond ^u phal chuh santān	27.
achiv wuch bōz kanau tas rāza-sānd ⁱ kār yēmis rāzaṣ gōbur zāmōt ^u chuh autār	28.
sapon ^u lācār suh shāpas-nishē t ^a h thay kan ma gath yūts ^u tēz t ^a h kar parhēz pāpan	29.
dagābōziyē t ^a h yot ^u tot ^u khōtsh zi path rōz dayē-gath sath-sarūc ^u wath sāra-kath bōz	30.
halab-shishēs taliy bōzana-sūtīn khay asath trōvith satas-sūtīn karun lay	31.
karun yēkrāj rākhēsa-bōz ^u nishin man shēran gath Yishōras yitha gav Vibhishēp	32.
ma tas khōtsh satas-sūtīn sapan pūr ^u asath yod ^u bōz ^u tē āsiy dūri tal dūr	33.
poz ^u -ay bēgāna āsiy rath wandus rath karīy prath-jāyī poz ^u pānay raphākath	34.

- satūc^a yēṭṣh bar¹ Sadāshiv chuy ʔatas-sūty
t^ah sath sōpan wuchan gath yin gathan kūṭ¹ 35.
- sōyēṭṣh-Śītā satuk^u sōṭn^u Rāma-Lākh¹man
hēmāṭh Halmoth^u asōr Rāwun chuh dōrzun 36.
- shēmīth shēmshēr t^ah wōrāglc^a karun tēz
ṣaṭus gardan chuh dushman kar t^ah parhēz 37.
- khēmā khanjar gaṇḍīth Lankāyē ṭhārun
sipar shōba-wāsanā hēth daity mārun 38.
- giyānuk^u jāma chuy sāmāna r^at¹ gōn
Angud Sugrīv Zāmōwan Vibhishhēṇ 39.
- prakrēth Kikī sōyēṭṣh zānun Sumitrā
dar^am Dashērath Kusalyā karma-likhā 40.
- zarā santōsh dil-wōpadīsh wan-wās
gathīth ada Rāma lūbacē Lōki kari ḍās 41.
- chēh kāmūc^u kōl tar^uñ^u ṭakh dīth karun band
vēṣāraccē wati pakh zahras gathiy kand 42.
- wanun kath bōz Day zānun panun^u vīr
asōr malatsār gālun¹ gōra-shēbd dīs tīr 43.
- anun bal gōr panun^u ṭhal hāvi say hēr
khasakh ākōsh¹ hrēdayēki kōcē-kin¹ phēr 44.
- yīh kēh rāviy tih chuy pānas nishē ṭhār
labakh tēli yēli ṭaṭīth trāwakh ahankār 45.
- manath Mandōdarī chēy yintizāras
ma kar¹ mash^arab wuchun satakis shēhāras 46.
- surawun sūra-sūty ōyīna hyuh^u man
Ṭaturbhuz Vishṇu ḍēshēkh mōkth t^ah sōpan 47.
- gōrav gūṇḍ^umūṭ^u chēh wath kath bōz t^ah kan dār
chuh kyāh rōzun chuh bōzun^u Rāma-autār 48.

¹ V. l. *manuk*^u, but both break the metre. The whole verse is corrupt in all copies.

PĀRVATĪ ASKS ŚIVA¹ TO TELL THE STORY OF RĀMA'S INCARNATION.

dapan, Nārad rēshiy būzun zē Brahmāh
Sadāshiv dēwatā hēth ōs^u yēkh-jāh 49.

dopus^u Dēviyē, 'hō Shiwa-jī dayā kar
'wanum autār dīwa nērēm manuk^u shēr' 50.

dopus Dēviyē, 'hē Shiwa-jī, mē poz^u wan
'sapani kyāh hāl kali-yōgakēn manōshēn 51.

'timay āsan sēthāh gōmāt¹ adarmī
'dar^m trāwan sēthāh lāgan kōkarmī 52.

'gathan shāpan-andar sōriy giriphtār
'bōdan pāpan-andar kētha-pōth¹ chukh tār 53.

'mē chum talwās tim kētha-pēth¹ mōkalan
'timan āsēkh sēthāh gōmot^u malut^u man' 54.

dapani Dēviyē-kun log^u yiy Sadāshiv
'mōkalan tim sōkha-sān-pōth¹ 1¹ ts^h kan thav 55

'agōphil yim manas hēn Rāma-sond^u nāv
'timan sōruy manuk^u malatsār chalana āv 56.

'adai kāshāh sōrēs mana-kin¹ h^hrēs āy
'yiyēs darskun diyēs Waikunth chēh tas jāy 57.

'kanau yus bōzi būzith shrōti tas man
'gatshēs tshēta nār narakuk^u man gatshēs sōn 58.

'achiv yus dēshi tas cashman yiyēs gāsh
'tithay yitha-pōth¹ sūrēs ās¹ prakāsh 59.

'thawan kan yim tih būzith man gatshēkh sāph
'galēkh rākhyos^u manuk^u sōruy tsalēkh pāph' 60.

dopus Dēviyē, 'Shiwa-jī bōzanāwum
'tamyuk^u kāran tasond^u prakh^acār hāwum' 61

dopus tām¹,—yēli suh rākhyos^u gav namūdār
'korun taph Lōkh zīāⁿ yēch korun kār 62

mōngun mrath sārēnly-handi dasta mūkūph
mothus na-ta sahal zōnun manōshē-sond^u rūph 63

1 V. j. khōshē sūtin for sōkha-sān-pōth¹.

kārin yēch kār prēthwī āyē lācār
wadan Vishṇas-nishin gayē yūṭ^u wānin zār 64.

dopus Vishṇan, 'ṭ^h gāṭh chum zanm dārun^u
'pēyēm Rāwun manōshē-sandi warna mārūn^u 65.

'gāṭhiy lāgūñ^u ṭē pānas Yōga-māyā
'mē Vishṇas Rām lāgun chēy ṭē Sītā 66.

'kar^m kari rāza Dashērath chus ṇa santān
'zēmay tas-nish hēmay ada Rāwanas jān 67.

'samith sōriy trikōṭī dēwatā yim
'zan^m dāran ta wādar sampanan tim ' 68.

yithay būzith sapūñ^u prēthwī sēṭhāh shād
wuchan ōs^a kar thavēm nētran-andar pād 69.

3. ŚIVA COMPLIES. THE BIRTH OF RĀMA AND HIS BROTHERS.

wanani log^u,—Rāza Dashērath ōs^u rāzāh
mudā mōlikh malūkuk^u cāra-sāzāh 70.

satū-gōna shēkti boḍ^u tas ōsⁱ mānan
sēṭhāh r^aṭsa kāmē karē tā^m bāgēwānan 71.

tamis, ōs^u dar-Ajudyā jāy āsān
garīban ōs^u suh wōndākⁱ gōsa kāsān 72.

wōṭhan suli prath-prabātas nēth karan dān
rachan jōgēn gōsāññēn-sūty thawān zān 73.

gōbur ōsus na ṭantsal ōs^u tamis man
tithay yitha sūrē pōñis-manz chuh kpōan 74.

sēṭhāh rātas dōhas līlā karān ōs^u
shēran sampon^u Nārāyēn pāna tōṭhyōs 75.

dapan, sōpnas-andar tas dyutun darshun
dopun tas, 'gāṭh mē chum zanmas ṭē-nish yun^u 76.

'lagi na bāwun^u sōpan Rāwun bōh gālan
'sōrājuk^u shēnkh wōyith Lōkh zālan ' 77.

3. BIRTH OF RĪMA AND HIS BROTHERS. 78-92

- sōpan dīshith dopun, 'kyāh-sāna yutshum kām'
onun tāmāth mahā-ryoshuy panun^u tāmⁱ 78.
- dopun tas-kun, 'gathēñ āsun^u mē sapātān'
dopus tāmⁱ, 'kaṛ ṭ^h jag dēwa bōzi Nārān' 79.
- ānin tāñ rēshⁱ sēṭhāh jag karani lōgiy
khātis tati āgna-manza khīras z^h bōgiy 80.
- triyēn-nish pāna ryosh^u sūzun suh khīr hēth
timaū khēv pānavūñ^u ōsukh mōhōbath 81.
- Kusalāyē akh dyutun Kikiyē akh nyuv
timaū dyut^u sōni nēsph-ā-nēsph būziv 82.
- dapan, Day pāna Kausalyāyē-nish zāv
Baruth tas Kikiyi-nishē zāv kān thāv 83.
- trēyīm^u ōs^ukh Sumitrā tas korukh bāv
Shēturgun biyē Lākhⁱman-juv tamis zāv 84.
- ānikh brōhman ta paṇḍith mājē yāñ zāy
karyōhakh nāv byon^u byon^u ōsⁱnakh āy 85.
- gōran zātukh gaṇḍith dop^unakh karan kār
Shēturgunⁱ Baruth^u Lākhⁱman Rāma-autār 86.
- timan-manz Rāma-juv zan sūrē nirmal
gathan rākhēs ta rahazan añēgaṭis-tai 87.
- samith yēli sūty bāyēn ōs^u suh nērān
trikōṭī dēwatā ōsⁱ carka phērān 88.
- timan wuchⁱ wuchⁱ karani log^u rāza shōḍi
ba-shōḍi būmi-pēṭh phirūv^un munōḍi 89.
- dapan, tas sārēv^uy r^uṭ^u r^uṭ^u khabar wūñ^u
gayēs yiy bōd Dayēs-sūtiṭṭa gūnq^un mūñ^u 90.
- 'kharca-bāṭh kuniy kāh āsi mōhtāj
'khabar kārⁱzēm dimas darmas panun^u rāj' 91.
- ṣy^ub^uh phōl^u sārēniy ṭūj^u añēgaṭa dūr
munōḍi drāyē Rāmun^u rāj chuh mashhūr 92.

- dapan, pöz^us-sūtin kōtur sapon^u yār
phōlan pampōsh zan pōñis-andar nār 93.
- gabēn-sūtin kūr^ukh shāiav waphōyī
gindan 'im pānavūñ^u zan bōy¹-bōyī 94.
- vēsārūc^u wath wuchith brāryav salāh zōn^u
korukh hārēn-sūtin brāryau vēsapōn^u 95.
- kōhas-pēth phēravūñ^u sīmiñ sapūñ^u gāv
dapan, s^uh bīma-sūtin gāsa hēth āv 96.
- kakav-pōtēn sabakh lāg¹ yiy wanani nūl
tachiv mav drāyē astas khār mōsūl 97.
- yityādēkh rēsh¹ tapīshōr jūg¹ sannyās
sapān¹ khōsh-dil 'solukh mushkyul^u ta talwās 98.
- karan kaitsāh chih yot^u tot^u shād-mōnī
marun^u mūkūph sapon^u tēli dar-jawōnī 99.
- samay tyuth^u rāj dīshith zinda sōpon^u
manōshēn wāsanā sōpūñ^u tapas-kun 100.

4. VIŚVĀMITRA TAKES RĀMA AND LAKṢMAṆA TO DESTROY THE RĀKṢASAS.
DEFEAT OF MĀRĪCI.

- korun yūts^u taph Viśhāmitran porun vīd
dapan, tas rākhēsau dyut^u wārayāh khīd 101.
- dapan, yēli rākhēsau kor^u yūts^u awāray
gāshith tām¹ Dashērathas won^u wāra-wāray 102.
- 'mē-sūty din Rāma-juv diyi rākhēsan mār
'na-tay bad wākh karay butarōts^u hēyiy nār' 103.
- sēthāh nākhōsh sapon^u rāzas korun nyāy
Wasishthan dop^u, 'gāshin kēh chus-na parwāy 104.
- 'yih āmot^u yiy karani autār dōrith
'gāshun chus rākhēsan prath-jāyī mōrith' 105.
- mudā tām¹ korun Dashērath rāza lācār
rēshis-sūtin dapan gav Rāma autār 106.

5. THE BREAKING OF THE BOW.

107-119

panun^u ōsus garaz sōpon^u rawānay
baban won^unas wanun^u ōsus bahānay .107.

onun mrath rākhēsan prāth-jāyi shōriṇ^a
lābin yēth shāyi tīm bēwāyē mōrin .108.

dyutun bālaka-wān^aan tīr-i-hōrinj^u
pakan gav rath chēkan tātⁱ dēv-i-Mōrinj .109.

Vishāmitras dapan tasūnz^uy khalish ōs^u
dayā klūr^unds gatshith tāmⁱ tas yēlath kōs^u .110.

Vishāmitras tithay pryut^h Rāma-tsandran
Gangā kētha-pōthⁱ wūt^h ākāshē-nishē bōn .111.

Gangā yāmath wasith ākāshē-nishē āyē
Mahādēwan jaṭan-manz tas di^u n jāyē .112.

tithay Bhōgīrathūñ^u wōtpath tamis wūñ^u
Gangā kētha-pōthⁱ tāmⁱ butarōs^u-pēth ūñ^u .113.

VIŚVĀMITRA TAKES THE BOYS TO JANAKAPURA. THE BREAKING OF
THE BOW.

tsūj^us tēlⁱ vyād yēli āzād sampon^u
wonun tas, wōth gatshav Waikunṭhasay-kun .114.

‘Zanakh-rāzas dapan kōrāh chēh zāmūt^u
‘sa mā Lākhⁱmī chēh tasonduy gara āmūt^u .115.

‘sēṭhāh santāna-put^hhy lācār bōnā ōs^u ¹
‘sāndūkas-kēth lūb^un mētsē-tal sa khōsh gōs .116.

‘kamān di^u mūt^u Shiwan tas yiy chuh tadbīr
‘dizēn tas kash kaḍith yus trāvi ath tīr .117.

‘lomukh yōdwai balāvīrau sēṭhāh tath
‘āchirwālāh gatshan kar taṭh chēh harakath .118.

‘xiwan tot^u vīr chiy sub^uhan ta shāman
‘riwan nēran diwan chiy cākh jāman .119.

¹ V. 1. sēṭhāh/santāna-put^hhy yēli vyād tas ōs^u.

- ‘manas kath thāv tas pēv nāv Śītā
 ‘bōh chus zānan tsē-sūty chēs karma-likhā’ 120.
- pakan ḡay wōt¹ tath shēh¹ras-andar tsāy
 khabar rāzas kūr⁰kh tīm hēth kamān drāy 121.
- laman kam ōs¹ tath vīras shurāh sās
 Dayē-gath wuch rēshis bōzana kyāh ās 122.
- tuj⁰n thod⁰ kash kaḍīth tath tīr trōwun
 sadā kor⁰nas ta samayāh shōranōwun 123.

6. RĀMA'S MARRIAGE.

- Vishāmitran Zanakh-rāzas dopun, ‘dēsh
 ‘chuh nēsh¹tur jān Rūhin r⁰t⁰ ta biyē Tēsh 124.
- ‘saliy shēr āch¹ mutsarith kar namaskār
 ‘lakhēn wuch r⁰t⁰ tsē tōṭhyōy Rāma autār 125.
- ‘anun Dashērath kariv tōhē ōsh¹nōyī
 ‘phikir tsūj⁰ sārīc⁰y gayē wōñ ba-jōyī 126.
- ‘kamar gaṇḍ tēz Dashērath rāza tshārun
 ‘anukh sōriy kōmōrī tāra tārun 127.
- ‘nēc⁰yuw⁰ chuy khōsh-yiwun⁰ gāṭul⁰ hōnarmand
 ‘hōnar mūzūd Lākh¹mī wāti kas and 128.
- ‘agōphil nishē pānas wātanāwun
 ‘wuchun gāṭul⁰ chuh kyāh-tāñ āz⁰māwun 129.
- ‘hakīmāh bē-dawāh kari zinda mōrdan
 ‘kalam-zan bar-hawāh tasvīr lēkhan 130.
- ‘amārath-gar chuh bar-āb-i-rawāna
 ‘karan sangīn bunā tōmīr khāna 131.
- ‘mūnahjim tyuth⁰ khabar āgāz-u-anjām
 ‘dīlas likhith zi gādīshhā-yē-ayām 132.
- ‘banan tiy yty wanan drēsh¹tānth hāwān
 ‘amā chuh-na kaīsi-nish tīm sīr bāwān’ 133.

apoz^u poz^u tām¹ wonun lōgun manzyum^u-yōr^u
 timan ōs^u lōn¹ tām¹ pānas hyotun bōr^u 134.

Vishāmitran lakhēn wān¹ rāza-Zanakas¹
 ūñ^ukā Sītā ta puṣh^ur^ukā Rāma-ṣandras 135.

lūz^un shēch¹ gara khōsh gav āv Dashērath
 korun khādar ta gara gav ṣōra nōshē hēth 136.

Zanakh-rāzas panūñ^u ōs^us kōmōrī
 sa puṣh^ur^un Lākh¹manas khōsh gaiy sōrī '137.

z^ah āsas bāw^aza puṣh^ērēn timan dōn
 Baruth biyē ōs^u santān tas Shēturgun 138.

gar^am bāzār sampon^u dharm¹kā rāj
 manōshy khōsh gaiy kāh chuh-na kaīsi mōhtāj '139.

7. THE RETURN TO AYŌDHYĀ. THE MEETING WITH PARASU-RĀMA.

pakan gay myūl^u wati tas Bhār^agav-Rām
 kamān phuṭ^arith dopun tas, 'kar ṣ^ah ārām ' 140.

mutārin ganj puṣh^ērin yēli garīban
 sōnas-tal garkh sōpān¹ sōr¹ brōhman 141.

jamāh sōriy sapān¹ arkān-i-dōlath
 timau kūr^u sārēv^uy rāzas-sūtīn kath 142.

mukarar gav pagāh sub^ahas prabātan
 śamith yin Rāma-ṣandras tāj puṣh^ēran 143.

AYŌDHYĀ KĀṆḌA.

6. IN AYŌDHYĀ. KĀIKĒYĪ'S TREACHERY.

- Brēhaspath Sūrē Bōd yēli gōs kindras
tatiy Nārad-rēshiy won^u Rāma-ṣandras 144.
- ‘mahārājā Narāyēn chukh ṣ^h zāmot^u
‘khabar chēy-nā ṣ^h chukh kyāh karani āmot^u’ 145.
- dopun tas, ‘rōz khōsh wuñ bōz pānay
‘sapani az rāt-kyut^u kyāh-tāñ wakānay’ 146.
- yihey shēch¹ yēli Yindrāzas-nishin wōṣ^u
ūñ^un tām Sarasōtī sūz^un tamiy rōṣ^u 147.
- dopun tas-kun, ‘ṣ^h gāṭh Kikiyē phir man
‘tyuthuy yuth^u Rāma-ṣandras ṣhuni kaḍith wan’ 148.
- tamiy dōha rāza gav Kikiyē-nish rāth
dopus tami, ‘daph mē mā monguy ṣē kēh zāth 149.
- ‘mangay kēhṭshāh bōh wuñ-kēn tiy gāṭhēm dyun^u’
dopus tām¹ tōra, ‘dyut^umay wuñ gāṭhēm nyun^u’ 150.
- athas-kēth wāṭh hēth kor^unas bandānay
‘ṣ^h yōdwai zuv mangakh push^hray bōh pānay 151.
- ‘chuh kyāh chizāh mangakh ōsith dimay-nā
‘dapakh yot^u tot^u bōh buth¹-kin¹ sūty yimay-nā 152.
- dapan Kikī sēṭhāh tas ōs^u dilkhāh
dopus tāmi, ‘Rāma-ṣandrun^u rājy chum dāh 153.
- ‘kasam chuy-nā khēmōt^u gāṭhi wākh pālun^u
‘mēṭh^ur rachun^u shēṭu^ur gāṭhi mūla gālun^u 154.
- ‘Baruth gāṭhi rāza āsun^u Rāma wān-wās’
dapan, Kikiyē wuch yēdbār kyāh ās 155.
- tithay būzith wasith pēv rāza bar-khākh
korun jānas ta jāmas sōr¹ṣay cākh 156.

- wodun wārāh, dopun tas, ' kyāh yih won^uthām
' jīgar zōlith shikam kētha nāra bor^uthām 157.
- ' tsē ōs^y Rāma-tsandrūn^u māy wārāh ,
' koruth lyuth^u kyāh wōnuth ath kyāh 'chuh cārāh ' 158.
- ' yih kām¹ dop^unay zinday bartāh ts^h zālun
' māthus amrēth ts^h bargan mūla gālun 159.
- ' yih kām¹ dop^unay raṭith dis dōn achēn tīr
' mē chum yiy shāph pānas kyāh tsē takhsir 160.
- ' amā kartam khēmā sōzan yih wan-wās '
' maray tas-rost^u bōh wōn kartam tamyuk^u pās 161.
- ' yih-kēshāh chum tih sōruy gav¹ Baratas
' mē gav akh Rāma-juv chum.tiy sēthāh bas 162.
- ' wanzānas zuv priñānas wāra-wāray
' jīgar zōl^utham gayēm wōlinj^u pāray 163.
- ' ma kar yitsh^u bōz¹ yith-manz kyāh naphāh chuy
' mē būzuy yuth^u na wōn biy kāh ti bōziy ' 164.
- ' ts^hh nay bōzakh,¹ dopus tami, ' pān māray
' nēbar nēray pagāh kath razi khāray ' 165.

9. RĀMA'S SUBMISSION.

- Baruth Shētrugn mātāmāl chih gōmāt¹
gayēkh shēch¹ tim ti āsan yūr¹ āmāt¹ 166.
- tithay kath gayē nēbar sīras nañēr gōs
wadan gav Rāma-juv rāzas paran pyōs 167.
- ' mē dim rukhsath takhtas² bēh ts^hh pānay '
harani log^u mōkta osh^u zan dāna-dānay 168.
- dapan, rāzan wañānas, ' bēh wanday ratī '
dopus tām¹, ' shāph badalun^u chum na tākath ' 169.
- ' Grazun^u hyot^u Lākh¹manan kōpyōv ākāsh
dopun rāzas, ' raṭith rājēs karas nāsh ' 170.

¹ V. l. *dīma* for *gōb*.² V. l. *palangas* for *takhtas*.

- dopus tām¹ Rāma-ṭandran, 'bēh shēmīth rōz
'wanay wōpadish adyātmuk^u kaṇau bōz 171.
- 'tīh būzīth Mōg¹ āsiy Shrāwanun^u tāph
'tīh būzīth pōñ lagiy sōruy ṭaliy pāph 172.
- 'sōrun wan mana-kin¹ wōth wuñ gathav wan
'yēṭshāh gaṇz^arāv yiy ṭ^ah ṭantal ma sōpan 173.
- 'ṭē yōdwai rāj būgun^u chuy nēbar nēr
'gathakh Lankā wuchīth rājata-nishē sēr 174.
- 'wuchun Rāwun karan kyāh sōkh ta ānand
'raṭīth Yēm-rāza thow^umot^u gari karīth band 175.
- 'pagāh kus dās kari tas mari kahandi-sūty
'suh marihē kōṇa tas-sūty biyē maran kūty 176.
- 'marun^u māsh^ērōw^u yēm¹ tas rōw^u sōruy
'marun^u yēm¹ zōn^u tām¹ zuv rathi khōruy 177.
- 'suh zanmas āv yēm¹ sōr^uy duyī trōv^u
'duyī suy trāvi yēs Nārōn¹ wath hōv^u 178.
- 'duyī trāvūñ^u chēh yiy māyāyē dyun^u nār
'mēth^ar zānun^u shēth^ar trāwun^u aḥaṇkāṛ 179.
- 'dōyum^u Yīshōr panun^u bab mōj^u zānun^u
'trēyum^u gōra-shēbd būzīth gōr suh mānun^u 180.
- 'chēh ṭūrim^u kath yihay ṭhādūñ^u satūc^u wath
'yih pūṇṭsim^u pān push^ērāwun^u Dayēs path ' 181.

10. SĪTĀ DETERMINES TO ACCOMPANY RĀMA.

- ~ ānikh Kīkiyē pūrīth būrza-jāma
parani log^u shēhr sōruy Rāma Rāma 182.
- wadan Sītā gayēs phār'yād lāyan
karīth kīsh gayē paraishān sina wāyan 183.
- dopun tas, 'bēh ṭ^ah chēkh bāgūc^u yēmb^ar-zal '
dopus tami, 'kām¹ bōmbaran kūr^u mē grāḡal ' 184.

- dopus tām¹, 'bēh ts^h chēkh nēzukh gul-andām¹'
dopus tami, 'kām¹ korum bar-mandiñēs shām¹' 185.
- dopus tām¹, 'bēh tsē chēy pampōsh-hish^u tan¹'
dopus tami, 'cyāni dūrēra nāra zālan¹' 186.
- dopus tām¹, 'bēh ts^h chēkh rambavūñ^u tsōdūsh^u zūn¹'
dopus tami, 'cyāni dūrēra chum chōkas nūn¹' 187.
- dopus tām¹, 'bēh ts^h chēkh-nā tāza gul-zār¹'
dopus tami, 'yēth na mōl kēh tath gulas nār¹' 188.
- dopus tām¹, 'bēh tsē chiy atha kōsamāk¹ pān¹'
dopus tami, 'cyāni gathanay āch¹ mē lōsan¹' 189.
- dopus tām¹, 'bēh ts^h gatsh bāgūc^u bōmbara lāg¹'
dopus tami, 'kyā-zi thow^utham pēth dilas dāg¹' 190.
- dopus tām¹, 'bēh tsē Kausalyā rachiy jān¹'
dopus tami, 'mūñ^u trāvūñ^u kar gatshiy jān¹' 191.
- dopus tām¹, 'gatsh ts^h rāzas path jigar gāl¹'
dopus tami, 'cyāni nērana āsi tas kāl¹' 192.
- dopus tām¹, 'bēh ts^h chēkh-nā māh-i-tābān¹'
dopus tami tōra, 'pādan-tal dimay jān¹' 193.
- dopus tām¹, 'bēh ts^h chēkh sārēn achēn gāsh¹'
dopus tami, 'tāñ ma kar pananēn siran phāsh¹' 194.
- dopus tām¹, 'bēh ts^h gatsh shēch¹ sōz mālyun^u'
dopus tami, 'wāhy, tsē zōl^utham tāpa tālyun^u' 195.
- dopus tām¹, 'kar hēkakh tsōlith saphar zāth¹'
dopus tami, 'tsēy siwā wāisāh gatshēm^u rāth¹' 196.
- gōlāban kūr^un yūts^u ōjiz yēmb^r-zal
khañith sandrama thow^u tami tārakan-tal 197.
- wanani log^u Rāma-juv Sītāyē-kun, 'bōz^u'
ma wad bas kar woduth wārāh ts^h khōsh rōz 198.
- 'ma wad wōñ wadana-sūty gōy ranga bērang
'ma wad wōñ wadana-sūty shēshēs pēwan sang 199.

‘mā wad wōñ wadana-sūty chih trān lōran
‘ma wad wōñ wadana-sūty chuh gāsh sōran’ 200.

11. THE DEPARTURE TO THE FOREST.

wolukh tani būrza trōwukh tāsā-makhmal
pakan gay trēnaway az-rāh-i-angal 201.

tih yāñ wuch^u shēhrakyau lūkau riwan drāy
wanani lāgⁱ, ‘kyāh-sanā wōñ kati raṭan jāy’ 202.

dilas-pēth dāg hyot^u wōzalyau gulālāv
dopukh, ‘dūrēr akis sātas na tsālāv’ 203.

sapānⁱ sōriy prazalawānⁱ gul awārah
phōlan tēli yēli darshun dīn dubārah 204.

pakan yēli gay kōhas-kun aili hēth rōng
badala gav Zīth^r-pōshēs Kārtikuk^u kōng 205.

sa Kikī shīna-tshaṭh Mōñjhūri gayē tēz
wanas-kun lūj^u lukan zan Pōhⁱ-panas rēz 206.

tsotukh manzila roṭukh yēli wan khoṭukh pān
khal^ukh path phīrⁱ sōriy āy nālān 207.

tithay tim gay Danḍakh-wan-manz rūṭ^ukh jāy
zanam krēchēr ta karmas kēh na parwāy 208.

12. KAUSĀLYĀ'S LAMENT.

khabar yēli gayē Kusalyāyē suh kot^u gav
wanani lūj^u zār gōbaras-kun, ts^h kan thav 209.

(Metre, accentual.)

‘Kusalyāyē-hāndi gōbarō
‘karayō gūra-gūra 210.

‘kotū gōhām ts^h mē trōvith
‘kasū hēka hāl bōvith
‘āsⁱ kasū m^uṭi-thōvith
‘karayō gūra-gūra 211.

‘lagayō pot^u-ts^hāyē
‘hiy kūr^uthas bōh zāyē
‘nāraṣ wōṭh bōh lāyē
‘karayō gūra-gūra 212.

13. VASIṢṬHA CONSOLES DAŚARATHA. 213-221

- ‘mē dapyōv Rāma rāja
 ‘khōsh gōy na ōra-māji
 ‘ādanāki sīra-bāji
 ‘karayō gūra-gūra 213
- ‘tē pūr¹tham būrza-jāma
 ‘bōh tshāḍath gāma-gāma
 ‘parayō Rāma Rāma
 ‘karayō gūra-gūra 214
- ‘mē kamū shāph ōsiy
 ‘tim kōna kaīsi kōsiy
 ‘t^h gōham wan-wōsiy
 ‘karayō gūra-gūra 215.
- ‘lōli-manz lalanāwath
 ‘jīgaras-manz bōh sāwath
 ‘avuñē ti nō kaīsi hāwath
 karayō gūra-gūra 216.
- ‘nērayō shāma-laṭi
 ‘mār myōn^u chuy tē maṭi
 ‘gāshēra lāla-traṭi
 ‘karayō gūra-gūra 217.
- ‘dūrēr nō bōh tēlay
 ‘kasū kūr^uthas hawālay
 ‘lōj^uthas mōha-zālay
 ‘karayō gūra-gūra 218.
- ‘achēn-hond^u gāsh kot^u gōm
 ‘sirī-prakāsh kot^u gōm
 ‘kēh chēm-na āsh kot^u gōm
 ‘karayō gūra-gūra 219.

13. VASIṢṬHA CONSOLES DAŚARATHA.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - - -.)

wādani log^u rāza yāñ ahwāl būzun
 wanani log^u zōr¹ pananis Yīshōras-kun 220.

wodun wārāh ta jāman kārīn pārāy
 wanani log^u, ‘kyāh-sanā kati gay awāray’ 221.

- Wasishṭhan yith wonus, ' kyāh chukh ts'h sādāy
' yith wuch Dayē-kār ath yiy ōs' wāday 222.
- ' gōbur zanmas tsē-nish āmot' Narāyēn
' war'n chuy Shēshēnāguk' pāna Lākh'mān 223.
- ' Baruth Shētruṅn gōmāt' shērkhā-tsakras
' chēh Sītā pāna āmūt' būm zanmas 224.
- ' Kashēph chukh pāna, Aditī chēy Kusalyā
' barun' chuy dēn karun' chuy zanma-tyāgāh 225.
- ' kor'wa taph wārayāh āg'nas hum'wa pān
' wadān ōs' Aditī tōṭhyōs Nārān 226.
- ' yun' ōsus pāna tām' autār dōrun
' karīth khēy rākhēsan Rāwun chuh mārūn' 227.
- ' taway bāpath suh sampon' pāna wan-wās
' hīta Sītāyē-handī Lankāyē kari ḍās' 228.
- tithay rāzas sapon' darham ta barham
wadan wārāh ta sampon' gāsh tas kam 229.

14. THE STORY OF ŚRĀVAṆA.

- dapan dōha aki path-kun wan gamot' ōs'
tatiy bōna pāpa-dashi-sūty atha-shēr gōs 230.
- pakan az-dūri tām' bōna ḍīṭh' shāyāh
gumān tas yiy sapon' kūh-kyāh balāyāh 231.
- tulun tarkash dyutun tas tīr dōrith
shunūn tām' bē-khabar rēsh'-zāda mōrith 232.
- wuchun rēsh'-bālukhāh akh pōñ' sārān
tam's tami tīra-sūty zakhmī gayēs tan 233.
- wadan won'nas, ' wanum wōñ kyāh karan tīm
' panun' bab mōj' nābīnā gamāt' chim 234.
- ' ts'h gāsh tāñ pāna zan bōy gōs dikh trēsh
' timan ada bāv tas kyāh āv ḍarpēsh' 235.

15. DAŚARATHA'S LAMENT.

236-248

- tithay gav rāza pānas-nishē ti nirāsh
 timan-nishē trēsh hēth gav zan panun^u gāsh 236.
- lāgis tim shāna sārani, 'tsir¹ kētha ākh'
 badal zōnukh ta jigaras samponukh cāk^h 237.
- pryutshukh tas, 'cūkh ts^h kus ās¹ kyāh chih dēshan
 'achēn-hond^u gāsh asē kot^u gav pozuy wan¹ 238.
- wanun^u yāmath timan hyot^u tām¹ panun^u pāph
 wasith pēy dōnaway tas yiy dyutukh shāph 239.
- '"gōbāra gōbāray" karan yot^u-tām galiy pān
 'tasond^u darshun wuchun rūz¹nay tsē armān¹ 240.
- tithis rāzas badal sampon^u na tyuth^u shāph
 ts^h kar vēsār wōn wātyā karon^u pāph 241
- wanani log^u nāla trāwan bāka lāyān
 'jigaras dādi-sastis zan shrāka lāyān 242.

15. DAŚARATHA'S LAMENT.

(Metre Irregular. Based on *Ramal*, - ∪ - - × 4.)

- 'wandayō mañē bōh pādan
 'shāḍathō Rāmarādan 243.
- 'Vētsār-nōg¹ wati lāray
 Nūnarāk¹ nāla prāray 244.
- 'Krēkanadiyē-kun dimay kan
 'shāḍathō Rāmarādan 245.
- 'wandayō mañē bōh pādan
 'shāḍathō Rāmarādan 246.
- 'achēn-hāndi gāshē myānē
 'khōsh-yiwawāni nundabānē
 'kōl¹ rōv^u mē hiyē-tan
 'shāḍathō Rāmarādan 247.
- 'kashē tīr lōy^utham mē
 'lāsh¹ chēm nari-nērē
 'Ashiphēr¹ zan mē harēm tan
 'shāḍathō Rāmarādan 248.

- ‘ Mahōlīṣṭi-kun yimayō
 ‘ Haramōkha wān¹ dīmayō
 ‘ Hamsadwār gaṭhith raṭay wan
 ‘ ‘ ṭhāḍathō Rāmarādan 249.
 ‘ ṭ^ah rūd^uham kath sh^āyē
 ‘ Kōlasara¹ wōṭh bōṭr lāyē
 ‘ Gangabāl¹ yun^u chuh ādan
 ‘ ṭhāḍathō Rāmarādan 250.
 ‘ wandayō mañē bōh pādan
 ‘ ṭhāḍathō Rāmarādan ’ 251.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - - .)

- wanani log^u rāza yāñ ahwāl būzun
 karani log^u zōr¹ pananis Yīshōras-kun 252.
 wodun wārāh ta jāman kārin pāray
 wanani log^u, ‘ kyāh-sanā kati gōs awāray 253.
 wanani log^u rāza yāñ ahwāl būzun
 karani log^u zōr¹ pananis Yīshōras-kun 254.
 wanani log^u, ‘ Darmarāzan karma yiy lyūkh^u ’
 gayēs say hān² Kusalyāyē-nish nyūkh 255.
 dopus tami tōra, ‘ kūr^utham kyāh ṣē nīkī
 ‘ yih kēh ōsuy tih push^urōwuth ṣē Kīkī ’ 256.
 ‘ achēn-hond^u gāsh ōsum Rāma-autār
 ‘ kaḍith ṭhun^utham ta kyāh wol^utham zinday nār ’ 257.
 ‘ wodun tas-kun, ‘ ṭ^ah wantam chum patyum^u sāth
 ‘ tyuthuy buth^u khoṭ^unam yuth^u bōh ḍēshēn na zāth ’ 258.
 parani log^u ‘ Rāma Rāma ’ sub^aha tā shām
 wodun rātas sūrē khot^u lobu na ārām 259.
 sapon^u bē-hōsh takht-ō-tāj trōwun
 wuḍlith gav pōpiyēn nidarshēn hōwun 260.
 wadan wārāh zi samsārāh riwān ōs^u
 dapan, Kīkiyē dil bōnā khōshēy bōs^u 261.

¹ V.l. *Brahmasara*.

² V.ṣ. *gayēs hiy hāyē Ku*’.

17. THE INTERVIEW.

262-274

18. THE RETURN OF BHARATA.

Baruth Shētrugñ mātāmāl chih gōmāt' gayēkh shēch' tim ti āsān. yūr' āmāt'	262.
Baruth Shētrugñ mālini' manganōwun jigar mutsarith timan ahwāl bōwun	263.
wodun Baratan sēṭhāh ōsus na cāray 'marith gav mōl' kati mēlēm dubāray '	264.
dapan, tām' mājē-pēṭh wārāh nañēr won" kabīlay-khōta tas zyādā tatiy won"	265.
karēn dēwānagiyē sīnas dyutun cākh sēṭhāh Kikīyē-pēṭh sampon" gazabnākh	266.
wodun wārāh ta Kusalyāyē-nish tsāv wadan won"nas, 'yih kām' tsun" mōsaman wāv	267.
'wanum poz" kyāh sapon" na-ta wuñ khēmay vēh ' dopus tami, 'ṭāṭhi gōbarō brōṭha-kani bēh '	268.
dōnawān' kala hēth tami lalanōvin jigar mutsarith timan sūrākh hōvin	269.
wanun" hyot"nakh, 'lasiv tōh' ōs'nawa āy 'mē chēm tas Rāma-tsandrani nish tuhūnz" māy	270.
'wuchiv wōñ kyāh tithis rāzas banith āv 'dyutun zuv zēvi-pēṭh hēth gōbara-sond" nāv	271.
'khabar chyā Rāma-tsandran būz" yā nay 'Dāṇḍakh-wan-manz chuh tām' roṭ"mot" makānay '	272.

17. BHARATA FOLLOWS RĀMA. THE INTERVIEW.

(Metre, Accentual.)

achiv lāg' rath haranē Rāma Rāma lāg' paranē	273.
shēra-pēṭh tāj trōwukh tani jāma mutsarōwukh Baruth rāza manganōwukh 'Rāma'Rāma lāg' paranē	274.

- ' shāpas kēh na yēlāj
 ' Baratō shēri dyuv·tāj
 ' mōl^u gaṭhith mōj^u kariy rāj ' 275.
 Rāma Rāma lāgⁱ paranē
 samith āv sōr^u kabīlay
 wañāhas zār ta villay
 ' kālas kēh na hīlay ' 276.
 Rāma Rāma lāgⁱ paranē
 Kikī lūj^u wadanē
 buthis lūj^u rab ladanē
 ' brōṭh kyāh gav mē manē ' 277.
 Rāma Rāma lāgⁱ paranē
 Sumitrā lūj^u wadanē
 zōra lūj^u nāla dinē
 ' bōd phēri yiy sapanē ' 278.
 Rāma Rāma lāgⁱ paranē
 Kusalyā āyē nālan
 ' sōmbul korun dōn gulālan ' 279.
 dopun, ' tan nāra zālan ' 279.
 Rāma Rāma lāgⁱ paranē
 Kusalyāyē dop^u timan dōn ' 280.
 ' hyor^u khotū kina woth^u bōn ' 280.
 Sumitrāyē dop^u yih, ' phūr^u sōn ' 280.
 Rāma Rāma lāgⁱ paranē
 shōr gav āsmānas
 būmi-kamph wōth^u jahānas
 rāza khot^u pēth vimānas
 Rāma Rāma lāgⁱ paranē 281.
 tsasith āv sōr^u ālam
 Kikīyē-pēth korukh zam
 kālas kyāh tamyuk^u gam
 Rāma Rāma lāgⁱ paranē 282.
 Shēturgun cākh dith drāv
 bōzana kēh na tas āv
 wadan, ' pēv mōsaman, wāv ' 283.
 Rāma Rāma lāgⁱ paranē

Barath-rāṣa drāv lāran achiv-kin ¹ rath chuh hāran Danḍakh-wan wōt ^u ṣhāran Rāma Rāma lāg ¹ paranē	284.
wuchun yēli ṣūrē-rūpas ḡrahana-sūty goṭ ^u zan tas kōṭhēn-tāñ woth ^u mot ^u mas Rāma Rāma lāg ¹ paranē	285
wuchun yēli māl ¹ shē-khānay horun osh ^u dāna-dānay pyēmāt ¹ zan ās ^u mānay Rāma Rāma lāg ¹ paranē	286.
Baratan yēli suh viḥ ḍyūṭh ^u wasith pēv yāñ pathar ¹ byūṭh ^u ḍyutun pādan tamis myūṭh ^u Rāma Rāma lāg ¹ paranē	287.
dopus tām ¹ Rāma-zīwan 'Barata kyāzi chukh ṣ ^h riwan 'kot ^u chukh ṣ ^h yōr yiwan ' Rāma Rāma lāg ¹ paranē	288.
'baba ¹ mājē kor ^u mē bēdād 'wuchum kyāḥ chuh yih rōdād 'moṭh ^u sakh kina wuñē chusakh yād ' Rāma Rāma lāg ¹ paranē	289.
Baratan hāl won ^u nas wasith pēv zāph on ^u nas dopun, 'kām ¹ korus bē-kas ' Rāma Rāma lāg ¹ paranē	290.
'dōkh dōd ¹ sukth ṣōlin 'pazanāk ¹ wākh pōlin 'dōh yēli nakha wōlin ¹ ' Rāma Rāma lāg ¹ paranē	291.
babas-pēṭh nāla trōw ^u n dōd ¹ lad mandachōwun bōyis, tih hāl bōwun Rāma Rāma lāg ¹ paranē	292.

‘ kus hēki vyād kōsith
 ‘ yih ōsum suh zinda ōsith
 ‘ bōh nō wōñ tōr hēkay yith ’
 Rāma Rāma lāg¹ paranē 293.

‘ Baratō gaṭh ṭ^ah naḡar-kun
 ‘ Kusalyā yūr¹ sōzun
 mē nō wōñ tōr chuy yun^u ’
 Rāma Rāma lāg¹ paranē 294.

gaṭa yēli sūr^u phōl^u gāsh
 sūrēn ti trōw^u prakāsh
 Baratas sūr^u yinūc^u āsh
 Rāma Rāma lāg¹ paranē 295.

achiv lāg¹ rath haranē
 Rāma Rāma lāg¹ paranē 296.

18. RĀMA CONSOLES KAIKĒYĪ AND BHARATA, AND MAKES OVER HIS SANDALS TO THE LATTER. RĀMA PERFORMS DAŚARATHA'S FUNERAL RITES.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - - -.)

gayēs Kiki Baruth hēth wān¹nas zār
 ‘ ṭ^ah bakhcum chēs gamūt^u pāpan giriphtār 297.

‘ khabar kēh chēm na tati bōzana na kēh ām
 ‘ sapon^u dil sōkhta bāzāh pōkhta gōm khām 298.

‘ diṭ^um pānay barith gardan ba-shēmshēr
 ‘ dopus pānay zuwas pananis, “ nēbar nēr ” 299.

‘ dapan chēs wōñ, “ zamīnas-tal gūṭh^um jāy ”
 ‘ chēsay pālūñ^u ṭ^ah kēśhāh karta wōpāy ’ 300.

asan won^unas, ‘ ṭ^ah gaṭh chēkh myōñ^u mātā
 ‘ kunuy lyukh^u kyāh ṭ^ah Kiki kyāh Kusalyā 301.

‘ ṭ^ah kēh dōkh bār¹zi na yimi ṭalana myānē
 ‘ Dayēn lyūkh^umot^u mē ōsum karma-lānē 302.

‘ ṭ^ah yot^u-tāñ zinda chēkh tot^u-tāñ mē chēm māy
 ‘ marith ōs¹nay ṭē Waikunṭhas¹andar jāy ’ 303.

18. RĀMA PERFORMS DAŚARĪTHA'S FUNERAL RITES. 304-311

tasūnz ^u līlā sēṣhāh yēli pāna bḥz ^u n	
sapon ^u khōsh khōsh karīth phīrith sa sūz ^u n	304.
dilāsāh dīth Baruth sūzun ba-khānay	
athas-kēth khrāv hēth sampon ^u rawānāy	305.
kūr ^u n yūṣ ^u kāl tām ^u math khrāv rājē	
rachēn zan zuv panun ^u tām ^u ōra-mājē	306.
dapan, yēli Rāma-juv āwāra sampon ^u	
wanani log ^u grāwa sārēy Lākh ^u manas-kun	307.
prakh ^u tās ^u rāza shrādaki dōha yiwān ōs ^u ,	
purōhith hēth tamis āpyā diwān ōs ^u	308.
dōhāh akh sōponus dyut ^u nas na darshun	
khūṣ ^u s tsakh Darmarāzas kahari sampon ^u	309.
yōdas gav tīr dīth Takhakas hyotun jān	
kūr ^u n tati Darmarāzūn ^u kōm ^u āsān	310.
tamiy dōha pitrulūkuk ^u sōth ^u gandīth āv	
pitar dīshith kriyā-karmūc ^u thūv ^u n nāv	311.

ARAṆYA KAṆḌ.

•19. THE MEETINGS WITH AHALYĀ, AGASTYA, AND JAṬĀYU. THE EPISODE OF THE CROW.

Ahalyā shāpa-nishē yōsa mōkalōv ^{an} punim ^a -sandrama hish ^a Sītāyē hōv ^{an}	312.
Agasty dyūṭhun tamis-nish byūṭh ^a yūts ^a kāl pryutshun tas tām ⁱ wonus sōrui panun ^a hāl	313.
wuchun tāth ⁱ parbatas-pēṭh jānawārāh dopun Lākh ⁱ man-juwas, 'ath kyāh chuh cārāh'	314.
tulun tarkash dopun, 'tas yāñ dimas tīr' tatiy tas jānawāras wāsanā phīr ^a	315.
ba-zōrī pāna pādan-pēṭh paran pyōs dapan, suy jānawar yāgar-pachin ōs ^a	316.
Jaṭāyū nāv ōsus khōsh tīman āv hyotukh pānas-sūtin kor ^a has sēṭhāh bāv	317.
pakan gay tāñ lobukh akh r ^o t ^a makānāh bahārā tāza dilakash bōs ^a tānāh	318.
bihiṭh Sītā ba-gulshēn paida gav kāv pakan lāb ⁱ lāb ⁱ tamis Sītāyē-nish āv	319.
dyutus tām ⁱ Rāma-sandran darbi-hond ^a kān korun sōr ⁱ say jahānas hāl-i-hairān	320.

20. THE REPULSE OF SŪRPAṆAKHĀ.

Danḍakh-wan-manz rūṭ ^{ukh} ōkh ^a r ^a bēhan-jāy dōhāh akh rōṭasāh lāran totuy āy	321.
wuchun yēli Rāma Lakh ⁱ man biyē sa Sītā wasith pēyē shēra-kin ⁱ trōv ^{an} tētanā	322.
karith r ^o t ^a vish wuchith Sītāyē roṭ ^a gam dopun, 'maṭ ^a rith nimas bartā dimas bram'	323.
dopus tām ⁱ Rāma-sandran, 'rach panun ^a dil 'dōyum ^a nēth ^a r karūn ^a asē-nish chuh mushkil	324.

21. ŚŪRPAṆAKHĀ COMPLAINS TO RĀVAṆA. 325-339

- ‘na-tay gaṭṭh Lākh¹manas aḥwāl² bāwus
‘tagṭy yuth³ tyuth⁴ panun⁵ lōcēr ṭ⁶h hāwus 325.
‘wariy yōdwai ṭṣē Lākh¹man tas chuh āṣān
‘dapiy, yōdwai ṭṣē yēch ada rach panun⁴ pān⁵ 326.
tīh būzith Lākh¹raanan kor² tas namaskār
dopun bōyis, ‘amis kar yiyi mē-sūty wār 327.
‘ṭ⁶h chukh rāzā pariy yōdwai warahan
‘akhāh chēyēy sa trōvith byākh karahan¹ 328.
tyuthuy būzith sa rōṭas āyē dar-jōsh
dopun Lākh¹man-juwas, ‘chukh-nā karan hōsh 329.
‘ma phir gardan dapan chuy zyuth³ barādar
‘ṭṣē yōdwai bēkha-dōlath chēy mē-sūty kar 330.
‘parī chēs kēh na r⁷y rōṭas na chēs pūnz⁸
‘ganimath zānta ōy ṭṣē dāri-kin¹ ūnz² 331.
wōḍañē wōṭṣh³ yāñ hētīn viḥ-hih¹ hāwān¹
ṭasani lāg¹ tim asani lāg¹ bōy¹-bārān¹ 332.
wanani lūj³ Shūrpanakh, ‘yith kyāh chuh cāray
‘bōh zōj³nas Rāma-ṭandran lōla-nāray¹ 333.
dopun, ‘yoṭ³-tāñ na Sītā wōñ bōh māran
‘sa mōrith āsanam yim pata mē lāran¹
‘tīh chwā poz³ yim kathan myāññen thāwan kan¹ 334.
korun vēkṣṭār tiy wuch³ yēli Lākh¹manan
tatiy ṭūṭ³nas nast ti dyut³nas cākh jāman 335.

21. ŚŪRPAṆAKHĀ COMPLAINS TO RĀVAṆA.

- dapan, bōna ōs³ tas zyuth³ bōy³ Rāwun
ṭalith gayē tas hyotun aḥwāl bāwun 336.
wonun wati Khar-dēwas lāran yōdas āv
wuchun buth³ Rāma-ṭandrun³ zan na zāyāv 337.
wanani lūj³ Shūrpanakh tas Rāwanas yiy,
‘mē nay phār³yād bōzakh pāph myōn¹ chiyy 338.
‘shōngith ōs³ manōshyāh gāl dinē ām
‘ṭalith āyēs mē dop³, “lagi Rāwanas pām” 339.

¹ This line is omitted in most MSS., but is necessary for the sense.

- ‘Kharas bōwun¹ suh tām¹ pōwvm ba-yēkh-tīr
 ‘lūj^us kami zāla wōñ kas bāwa yih sīr 340.
- ‘wanan chis nāwa sōriy Rāma-autār
 ‘wanaṣ-manz yith kaṛān asōran chuh samhār 341.
- ‘mahā-sōndarāh wanay kyāh tas chēh rūpīṭh
 ‘sōrga-lūkas-andar Yindran na mā dīṭh^u’ 342.

22. RĀVAṆA AND MĀRĪCA.

- tiḥ būzith Rāwanas sōpon^u badal-rang
 khanani log^u gang gayēs tath-manz panūñ^u zang 343.
- wōthith ākōsh¹ gav tshōḍun suh Mōrinj
 khēmōt^u yēm¹ Rāma-ṣandrun^u tīr-i-hōrinj^u 344.
- wuchun tām¹ ōs^u hyot^umot^u jēnda bar-tan
 tiḥ dīshith Rāwanas dūz^u nāra han-han 345.
- wanani log^u tas, ‘mē wantam kyāh gayōy¹ hāl
 ‘shikast āyōy² tē kami āphūt^u woluy nāl 346.
- ‘budīth kyāh goy^u kyāh yuth^u zanm prōwuth
 ‘tē kēh ōsuy na Rāwun mandachōwuth’ 347.
- dapus tām¹, ‘Rāma-ṣandrun^u tīr yēna ām
 ‘tatiy-pēṭha lūb prath-cizuk^u manas drām’ 348.
- dopus tām¹ Rāwanan, ‘wōñ kyāh chuh tadbīr
 ‘korus bō-ti Rāma-ṣandran sakth dilgīr 349.
- ‘korun yōd wārayāh Khar-dēv mōrun
 ‘rūṭ^un tām¹ Shūrpanakh tas sīna sōrun 350.
- ‘dōyim^u sōndarāh chēh tamisay bāgi āmūt^u
 ‘khabar chyā pōpiyēs kas āsi zāmūt^u 351.
- ‘tithis^u vōrōgiyēs dīt^u tiēh^u parī kām¹
 ‘gandīth kūñ^u kōli tawa-nish kōna tshuñ^u tām¹ 352.
- ‘sarv-i-kad khōsh-yivūñ^u bāgūc^u yēmb^ur-zal
 ‘kanau būz^um amā chēm zan achēn-tal 353.
- ba-jinsan tan wanan yitha chēy achē-pōsh
 ‘kandēn-pēṭh jāy shūbyā tas t^uh kar hōsh 354.

¹ V.l. *gowuy*.² V.l. *ōwuy*.

23. THE RAPE OF SĪTĀ.

355-369

- 'chih kōsam-pāsh-hih' tām'-sānd' atha-khōr
'chih tim trēy zān' tsh' gānz^arāwukh chi'h mā tōr' 355.
- dopus tām' tōra phīrith, 'chuy-na mōlūn
'mē chum mōlūm tēli yāi ōs^u mōsum 356.
- 'gīndan dyut^unara tyuthuy tīrāh chēh kyāh kath
'achiv wuch wuñē zakhman chum pakan rath' 357.
- zakh^m hōwun pāth^aras-pēth pān trōwun
wodun wārāh tamis ahwāl bōwun 358.
- 'suh āmot^u āsi wuñ-kēn dar-jawōnī
'pazyā barbād diñ^u yish^u zindagōnī' 359.
- dopus tām' Rāwanan phīrith zi, 'tadbīr
'tagiyēy kēh ma kar yith kāmē takhsīr 360.
- 'tsh' chukh gamkhār zi kartam cāra-sōzī
'yitam sūtin yiman wuñ hēth ba-bōzī 361.
- 'tē chuy maṭi Rāma-sandras viḥ suh hāwun^u
'yiyi lāran tyuthuy gaṭhi tambalāwun^u' 362.
- dopus tām', 'tati yōdwai sās Rāwan
'jamā yin kar zi nin Sītā yēti Lākh^hman 363.
- 'shoruy nāwāh panun^u mā mandachāwakh
'pozuy won^umay tsh' rājuth rāwarāwakh^h' 364.
- dopus tām' tōra, 'wuñ mārath ba-shēmshēr
'tsh^akān pakh chus bōh gōmot^u rājē-nish sēr' 365.
- wanani Mōrinj log^u, 'yōdwai yih mārēm
'narukh būgun^u dinam rākhēs-prakrēth chēm 366.
- 'mē yōdwai Rāma-juv mārēm diyēm kēn
'paran gaṭha "Rāma Rāma" athi yiyēm jān' 367.
- tīh būzith Rāma-nāv manē, kin' gayēs rāy
dopun, 'dēwā Vishnu-bawanas-manz diyēm jāy' 368.

23. THE GOLDEN DEER. THE RAPE OF SĪTĀ.

- pakan gay warⁿ badalōvith Danḍakh-wan
wuch^{kh} Sītā bīkhith dīth^{kh} ba-gulshēn 369.

- nāzar trōvⁿ wuchun tami jānawārāh
tilāvūc^a tan ba-gardan mōkta-hārāh 370.
- dopun, tas Rāma-ṣandras-kun, 'ṭ^akan nēr
'khanjāra yā tira māṇun yā ba-shēmshēr' 371.
- tamis ḍīshith sapūñ^u kaitāh¹ ṣa bētāb
sapūñ^u yitha nāra-sūtin khām sīmāb 372.
- dapyōv tām¹ Rāma-ṣandran Lākh¹manas-kun,
'chuh Rākhyos^u jānawar kūh kyāh chuh ḍēshun^u 373.
- ṭ^h bēh yiti rōch¹ Sītā chēy hawālay
'bōh yot^u-tāmāth amis nith pōst wālay' 374.
- ṣolus Mōrinj tas-pata gav suh lāran
kaḍīth gari nyūn lōgun kōha-sāran 375.
- ba-tundī tīr lōyith sakth pōwun
maran-vizi rākhēsan bōna nāla trōvⁿ " 376.
- tamiy kraki-sūty rākhēsan gūj^u zi bun'yād
dyutun yēli rākhēsan 'Lākh¹mana' karith nād 377.
- tyuthuy būzith ṣa Sītā lūj^u wadanē
horun osh^u nār gonḍ^unas hiyē-tanē 378.
- dopun tas Lākh¹manas-kun, 'gash ṭ^h lārān
'kariv, kath bōy^u-hyuh^u bōy^u chuy ṭhādān' 379.
- dopus Lākh¹man-juwan, 'bēh, chēkh ṭ^h mōsum
'ṭē kar chuy rākhēsan-hond^u vīh mōlum 380.
- 'dōyum^u kar Rāma-juv diyi yūt^u phār'yād
'trēyum^u kar kaṭsi-hond^u tati jāy-ē-yimdād 381.
- 'chuh ṭūryum^u rōz bēgam kyāh chuh talwās
'zi ṭhūn^unas pōst wōlīth yūr¹ hēth ās' 382.
- dopus tami tōra, 'kath gānz^urāv mushkil
'mē zōnum chuy khayāl-i-khām dar-dīl 383.
- 'gōḍañ yim ōra-bāyēn-hānd¹ chih atwār
'dōyum^u āsiy mē ḍīshith dīl giriphtār 384.
- 'trēyum^u trāxun^u ṭē bōy^u lās¹nay Shētrungun
'yih ṭūryum^u cāra kyāh ḍesuḥ suh ḍushman 385.

'apoz ^u chuy yuth ^u na ami rāyē, wāra rāwakh	
'suh trōvith nāv tām ¹ -sond ^u mandachāwakh	386.
'bōh māray pān vēh khēmay tsaliy zāg ¹	
tih būzith Lākh ¹ manan pēth hyot ^u dilas dāg ^o	387.
tsaith jāmay wad ¹ n tsāv jangalan-kun	
sapon ^u paidā suh ¹ Rāwun jūg ¹ lōgun	388.
angan basmāh malith āgan-andar tsāv	
athas-kēth āsa hēth ōhi karān āv	389.
alakh-krakh lōy ^u nas lāran nēbar drāy	
dapyōnas, 'dān dim Rāmas lagiy āy ¹	390.
dopus tami, 'gōm wan gūnd ^u nam dilas rēh ¹	
dopus tām ¹ , 'wōth t ¹ kān Lankāyē-pēth bēh ¹	391.
dopus tami, 'Rāma-tsandrūn ^u buth ^u wuchuth nā ¹	
dopus tām ¹ , 'khōsh gashakh dīshith ts ¹ h Lankā ¹	392.
dopus tami, 'gash ts ¹ h tath Lankāyē dis nār ¹	
tih būzith Rāwanan tas hōw ^u vēkhtār	393
'ts ¹ h chēkh-nā parzanāwān āy ¹ gul-andām	
'gōsōñ ^u trāwun ^u mē Rāwun chim dapan nām	394.
'dayā kar wōñ mē-pēth trāwun ^u yih sannys	
'thaway siwā karani hūras shurāh sās ¹	395.
yih kath būzith tamis Sītāyē gav gash	
wanan, zan Rāwanas thōwukh karith khash	396.
gōlābas sōsanuk ^u hyuh ^u rang tatiy gav	
halab-ōyīna-hyuh ^u man tas kañē-pēth pēv	397.
chapith Yindrāza gav hēth amrētūc ^u trēsh	
Garuḍa-sandi bīma sarpau darbi dyut ^u phēsh	398
tsōdūsh ^u tsandrama Kītan kor ^u awāray	
wasith ākāshē pēy sōriy si'āray	399.
taway tsandrāma Kītan roṭ ^u punim ^u dōh	
wuchun yēli sūrē woth ^u mot ^u az-sar-ē-kōh	400
na-ṭay bōna dyūth ^u sūrēn 'yiy gashēm jān	
dyutun tsandrama mōkalōwun panun ^u pān	401.

wūṣh ^u s yēli kāla-gaṭa nētran aṇuw ^u pyōs tuj ^u n kēshau raṭith ākōsh ⁱ hēth gōs	402.
ṭalan gav tyūt ^u wāwas wath kūr ^u n tang wanan ⁱ , ākāsh sampon ^u sōsanuk ^u rang	403.
tithay wōth ^u shōr wanakēn jīnawāran samith tim āy sōriy pān māran	404.

24. THE BATTLE WITH JAṬĀYU. RĀVANA BRINGS SĪTĀ TO THE GARDEN IN
LANKĀ.

khavar būzith Jaṭāyū gav khabardār kaphas phuṭrun ta lāran gav ba-yēkh-bār	405.
punim ^u ṭandras wuchun yēli hēth gaṣhan Kīth dopus tām ⁱ , 'ōy mrath pāpuk ^u gowuy hīth '	406.
diṣ ^u n krakh tas, 'wōthuy kyāh yuth ^u andakār 'kawau-bāpath garas pananīs dyututh nār	407.
'kūr ^u th āwāra kami-bāpath pari-zāth 'rumāh kar sab ^r labanāwath mukāphāth '	408.
kamī kēh kūr ^u na tām ⁱ tati zōr hōvin parau-sūtīn paṭh ^r -pēṭh wātanōvin	409.
ṭaṭān ṭasukh raṭān ṭasukh panjan-tal kalan dahan narēn wuhan kunuy ṭhal	410.
kūḍ ^u n shēmshēr ṭūri lōy ^u n sa tas-kun ṭaṭīn tas par sēṭhāh lācār suh sampon ^u	411.
ūñ ^u n saktī tamis Sītāyē won ^u hāl 'amis jānāwaras kētha-pōṭh ⁱ chus Kāl '	412.
dopus tamī, 'rath mathith pal diṣ ṭ ^h dōrith 'yih pal ṭhuni nēngalith zāniy na lōrith	413.
'patav yēli Rāma-ṭandras bāvi ahwāl 'wanith wōbarāvi ada buth ^u hōv ⁱ nas Kāl '	414.
diwām ṭsus barith ṭal nēngalān ṭs ^u gōbith yēli pēv suh tas ākōsh ⁱ hēth gōs	415.
niyēn yēli shēhr-i-Lankā wātanōv ^u n khaṭith ṭōñ ^u n raṭith dar-bāg sa thōv ^u n	416.
dyutun phar ⁱ yād tēli yēli sakth tyuth ^u ās tuj ^u n gāshēs gaṭa ākōshēs buuul ^u ās	417.

25. SEARCH FOR SĪTĀ AND MEETING WITH JAṬĀYU. 418-432

- wanani lūj^u, 'sūrē gōtsara kathī garas gōm
'karith zīwas ti zanmas wakri chum Bhōm' 418
- Shēnaishcar Mini ashtum^u jāyē tas byūṭh^u
kaḍun^u sankatḥ tamis chuy dēn borun^u krūṭh^u 419.
- tamis Sītāyē yēli wulkā dashā āyēs
sapūñ^u āwāra tsūr^u lōn¹-nyāyēs 420.
- Shōkhur tas lōn¹-tsakruk^u khōw^u-r¹-kin¹ byūṭh^u
gathhith pardīsh tami krēchēr sēṭhāh dyūṭh^u 421.
- dapan, yēli Rāwanan gil rūṭ^u sa zālay
ūñ^u Mandōdarī kūr^unas hawālay 422.
- dopun tas-kun, 'rachūñ^u tsēy shēn rētan chēy
'karus sīwā ts^uh yot^u-tāmāth gathēs lay' 423.
- yih ōs^u say tamis-nishē ōs^u zāmūts^u
wañāhas, 'Rāwanas mārani āmūts^u 424.
- 'lasiyēy yih vēwāh karith sōpani wan-wās
'lasiyēy tōra yith Lankāyē kari ḍās' 425.
- tih būzith tami zalas manz-bāg trōv^un
lūb^un yēli biyē dubāray parzanōv^un 426.
- pryutshun ada tas, 'ts^uh kām¹ dōda-dām cyōv^ukh
'rūch^ukh kām¹ zuv dyutuy yēli māji trōv^ukh' 427.
- 'dopus tami, 'chēs Zanakh-rāzas bōh zāmūts^u
'chuh pozuy chēs bōh yīpis-sūty āmūts^u 428.
- dopukh yēli sīr sōruy pānawōñī
karani lūj^u ada wuch¹ wuch¹ lēla ta wōñī 429.
- wadan Mandōdarī, 'wōlinjē chōkh chum
'wanun chuy byon^u wanun^u lāyēkh mē kar chum.' 430.
- pa.gāh yēli sūrē khot^u tas zūn pēyē yād
athas-kēth hēth wōdañē wōṭh^u tēga phōlāc 431.

25. THE SEARCH FOR SĪTĀ AND THE MEETING WITH JAṬĀYU.

- garaz yēli Rāma-juv¹ Lākh¹man y^uwan dyūṭh^u
dopun, 'kyāh-tāñ sapon^u', ḍokh^u dith pathar byūṭh^u 432.

- wuchani log^u dūri tāmⁱ Mōrinj gōlun
sēṭhāh sakhtī karīth tas pōst wōlun 433.
- tulān aki tarāpha yāñ ōsus ba-khanjar
gāṭshai biyē tarāpha tas ōsus barābar 434.
- dopus tāmⁱ rākhēsan, 'okuy karum phand
'zamīnas-sūty kijēv-sūtiṇ karum band' 435.
- dyutun tas shāph, 'gāṭh guhⁱ-ryūp^z' sōpan
'wonuth suli kōna', tāmāth wōt^u Lākhⁱman 436.
- dapan, Lākhⁱman-juwan yēli hāl bōwun
dapan chus, 'phal yēch āwāra sōpon^u' 437.
- pakan gay gul riwan dīṭhikh diwan nād
grahon^u gav tandrāmas hēth dād-i-bēdād 438.
- wadan gay wānⁱ diwan kōhan ta bālan
priṣhan gārān gay sub^uhakēn^y sitāran 439.
- pakan nētrau chakan rath pān māran
sa gōmūṭ^u dāg thōvith dōn gulālan 440.
- wuchukh dyūṭhukh Jaṭāyū sakth gamnākh
pēmōt^u bar-khāk-i-gam jāman kārīkh cākh 441.
- wūñ^un shēchⁱ Rāwanūñ^u sōr^uy timan-kun
wanith wōborun zan^um tas mōkth sōpon^u 442.
- dyutukh tas dāh māshan-pēṭh mōkth sōpon^u
pakan gay bōyⁱ-bārānⁱ tim kōhan-kun 443.

KIṢKINDHYA KAṆḌA.

26. THE MEETING WITH HANUMAT AND SUGRĪVA. THE DEATH OF BĀLI.

- karith gay cākh jāman khākh bar-sar
wuchurh tathiy kōhas-pēth ōs' wādar 444.
- timau yēli wuch' tulukh yūts^u nāla phār'yād
dopukh, 'yim dēv chyā kina ādamī-zād 445.
- 'kamānāh hēth nakhas-pēth yim chih lārān
'yiman kyāh rōw^umot^u yim kyāh chih tshādān' 446.
- Hanūmānan dopukh, 'kas kyāh chuh mōlum
'chih sāhēbzāda jōrāh lūk' mōsūm 447.
- 'bōh chūs zānan chih yim bārān' balāvīr
'zamīnas-sūty suwān ākāsh chih az-tīr 448.
- 'samandar tīra-sūty zan gāsa zālān
'pēwan yim athi dushman tas chih gālān' 449.
- dopukh, 'prīshahōkh gātshith yim yōr kot^u āy
mēth^ar chyā kina shēth^ar kina yōd karani āy' 450.
- pakan gav pāna Halmot^u hāl būzun
sēthāh khōsh gav biyēn paigām sūzun 451.
- onun Sugrīv pādan-pēth paran pyōs
dapan, Sugrīv wādaran pād^ashēh ōs' 452.
- kūr^akh shōdī diluk^u gam gōsa trōwukh
akis āk' pānavūn^u ahwāl bōwukh 453.
- dopus yēli Rāma-tandran hāl-i-Sitā
waśith pēv bar-zamīn Sugrīv az-pā 454.
- wonun tas-kun, 'tē chuy bēgāna dushman
'mē chum dushman sapon^umot^u bōy^u thav kan' 455.
- dapan Sugrīv, 'chum zyuth^u bōy^u wōlī
'suh garī āsan bōlī phēran, bōlī bōlī 456.

- ‘Māyōvī nōm^u rākhyusāh ōs^u yjē^u kūr^u
‘nazaṛi-sūtin karān ōs^u parbatan sūr 457.
- ‘nabūc^u traṭh zan zarāinas-pēṭh pēwān ōs^u
‘pēwān yim athi dushman tim khēwān ōs^u 458.
- ‘khēyēn yēli wārayāh badrāh suh sōpon^u
‘karani log^u āz^amōyish wāḍaran-kun 459.
- ‘ūñ^un tsakh Wōliyēs, “rākhyus bōh māran”
‘gayēs yēkh-bār āsⁱ bārānⁱ z^ah lāran 460.
- ‘suh gav kamzōr tsol^u gāras-andar tsāv
‘tyuthuy lāryōs Wōlī path korun wāv 461.
- ‘galis-pēṭh gārakis byūṭhus bōh pānay
‘wāh^arⁱ tati rāth wuchum nēran nishānay 462.
- ‘sēṭhāh yēli rath wuchum sōpon^u namūdār
‘gumān yiy gōm, “Wōlī mūd^u dar-gār” 463.
- ‘sapon^u mushkyul^u dopum, “kath chēh-na āsān”
‘tulum parbuth dyutum tamikis galis ṭhān 464.
- ‘wadan phārⁱyād lāyan, “wāhy Wōlī”
‘korum sārēnⁱ wazīran hāl hōlī 465.
- ‘wādān tim pānzⁱ ta wādar ōsⁱ yēkh-jāh
‘trēyum^u wārⁱhyāh sapon^u tām gav suh paidāh 466.
- ‘dopun, “mōrum suh yēli gāras-andar tsāv
‘“dyutum tas ṭhāna dōn wārⁱhēn nēbar d-āv 467.
- ‘“nēbar nērahō kawa thow^unam mē ṭhānay
‘“nēbar nīrith karan wōñ tāna-tānay” 468.
- ‘yih wōbarōwun wanith gar-bāra hēth gōm
‘panūñ^u ōsith gaṛēm paradēn-sūtin kōm^u 469.
- ‘yih kēh ōsum tih pānas nyūn yēkh-bār
‘logum lārani ta mārani tsōñ^unam lār 470.
- ‘khotus yitⁱ parbatas-pēṭh chēs-na kāh bāth
‘tsēhēs tēli kala yōdwai w-ṭi yut^u zāth 471.

- ‘dapan, path-kan Döndöbh dēv mūsh[•] mōrun
‘tasond[•] rath rūd-hyuh[•] prath jāyē hōrum 472.
- ‘Matang rēsh[•] rath wuchith dop[•], “kām[•] yih kor[•] pāph[•]”
‘sēthāl[•] tsakh khūts[•] tamis ada yiy dyutun shāph 473.
- ‘lagan[•] yith parbatas-pēth yāñ tasand[•] pād
‘diyēs tēli Wōliyēs Yēm-rāza yith nād 474.
- ‘taway asē ōs[•] kūr[•] mūts[•] yiti bēhan-jāy
‘ts[•]h kar wōpāy pādan-tal chapani āy[•] 475.
- dopus tām[•] Rāma-tsandran, ‘gats[•] ts[•]h dis nād
‘kariv tōh[•] yōd yimay bōh kara yimdād[•] 476.
- dopus Sugrīv[•], ‘gōḍa hāwum paun[•] zōr[•]
wuchun kranz Döndöbhun[•] tām[•] lôg[•] tath khōr 477.
- ong[•]ji-sūtin korun tath tām[•] yishāray
gats[•]hith pēv dūr tath gay pāra-pāray 478.
- wañōnas, ‘yēli suh Wōli zōr hāwān
‘akiy atha-sūty sath kul[•] alarāwān[•] 479.
- kamān tuj[•] Rāma-tsandran zōr hōwun
gillūñ[•]-sūtin suh parboth[•] dūr trōwun 480.
- tih ḍishith khōsh sapon[•] Sugrīv dil-tang
‘dopun böyis, ‘nēbar-kun nēr kar jang[•] 481.
- tithay būzith suh Wōli drāv lārān
achiv-kin[•] nāra-wuzamal ōs[•] hārān 482.
- kalas dyut[•]nas akhāh bē-khōd wasith pēv
khomun butarōts[•]-pēth āyēs phaṭith zēv[•] 483.
- suh gav phīrith sōkhas ōsus[•]-na parwāy
wōthith tas Rāma-tsandras-sūty korun nyāy[•] 484.
- ‘mē kar ōs[•]m khabar chukh yūt[•] kamzōr
‘mē shānan-pēth loduth biyē trōw[•]mot[•] bōr 485.
- ‘apož[•] won[•]tham apazis kan mē thōwum
‘shōngith dushman dubārāy wuzandōwun 486.

- ‘ṭ^h sāhēb-zāḍā ōsukh nāz-parward
‘taway dar-wakt-i-mardī drākh nāmard’ 487.
- asan won^unas, ‘mē nō zōñ^m taphāwath
‘ṭē-sūty tas Wōliyəs ‘lagi tīt^u phursath’ 488.
- tujⁿ akh pōshē-mālāh ṭhuñ^unas nōl^u
ṭ^hkan sūzun dubāray, ‘yikh-na wōñ khōl^u’ 489.
- dapan Sugrīv, ‘zōraki tīra mōrēm
‘gathas yēli wōñ suh mā ada zinḍa chōrēm’ 490.
- dilāsāh dith suh gav biyē lōy^unas nād
tih būzith drāv Wōlī dyutun phāṭ^uyād 491.
- dapan, Tārāyē won^unas, ‘āy^u pahalwān
‘ma gath wuñ-kēn bōh khōṭsan chēs hēiy jān 492.
- ‘khabar chyā Rāma-juv mā āsi zāmot^u
‘ṭē āsiy pōpiyēs mārani āmot^u 493.
- ‘gulēn gāṇḍ raz paran pēs gath wanus zār
‘wanus, “bakhcum mē āmot^u chukh ṭ^h autār” 494.
- ‘Angod^u chuy gāsh cashman-hond^u suh sōzun
‘gōnāh bakhciy shēran sōpan tamis-kun 495.
- ‘ṭ^h nāy bōzakh suh nāy sōzahan khaṭīth rōz
‘gathiyēy zuv panun^u won^umay ṭ^h poz^u bōz’ 496.
- tyūtuy būzith sapon^u Wōlī gazaph-nākh
ba-tundī drāv jāman tām^u dyutun cākh 497.
- ṭalani Sugrīv log^u yēli gōs suh lāran
roṭun zōgīth dopun, ‘yāmāth bōh mārān’ 498.
- wuchun ākāsh-hyuh^u gānz^urun panun^u pān
dyutun tāñ Rāma-ṭandran zōra tyuth^u kān 499.
- wasīth pēv parbatas-tal sōrma tas gav
wanani log^u Rāma-autāras, ‘ṭ^h kan thav 500.
- ‘rochuth nārāard kētha mōruth dilāwār
‘ṭ^h pōpī chukh waran chiy^u “Rāma-autār” 501.

‘dyututh tīrāh khaṭīth rūduy nā yīnsāph
‘mē pāph ōsum-na kawa pānas hyotuth-pāph’ 502.

dopus tām¹ Rāma-ṣandīan, ‘lōy^umay kām
‘taway, bōyis niyēth āshēñ tih chwā jān^o’ 503.

‘koruth ‘aparād yuth^u tyuth^u kām karyā zāth
‘karan yōdwai wasīth pēyi nab ta būtarāth’ 504.

tithay būzith Angod^u sūzun gandīth gul¹
‘yih rāch¹zēñ wuñ mē pāpāk¹ phal panān¹ tul¹, 505.

dopun bōyis, ‘ṣ^ah gari rāch¹zēñ paran-tal
‘mē kor^u yuth^u tyuth^u mē wōñ ḍyūṭhum tamyuk^u phal 506.

wanīth wōborun sapon^u dēha-njshē wōdōsī
gandīth nār tas sapon^u tāñ sōrgawōsī 507.

wuchukh nēsh¹tur khabar angāh nāgar gay
sapon^u Sugrīv shāh tōṭhyōs panun^u day 508.

chuh sath yiy yād rūz^us bōy¹-sūnz^u kath
onun Angod^u tamis push^ur^un wazārath 509.

dapan, tas bōna bōy¹-sānd¹ shur¹ gayēs ṭōṭh¹
rūch^un tām¹ bōy¹-kākañ mājē-hānd¹ pōṭh¹ 510.

onun Halmot^u dis^un tas pēshkōrī
• (balāvīras laḡas pādan bōh pōrī) 511.

ṣhuñ^ukh Zāmōwanas trāṭ¹-māl nōlī
kūr^ukh tas maṭi mulkūc^u kuṭawōlī 512.

SUNDARA KĀNDA.

27 THE DISPATCH OF THE SPIES. HANUMAT'S LEAP. HE REACHES LANKĀ.

dapyōnakh lōla-kin¹, 'shīshēn phiriv may
'aniv paigām Sītā kōr-kun gay 513.

'niyiv lashkar sūtin yēshi-kin¹ diyiv tshōh
'tshandiv samsār sōruy rāth tay dōh' 514.

asan tim drāy tshāḍith āy dīshēn
wuchukh yith manōshē-lūkan sōr^u, han-han 515.

dachyun^u khōwor^u wuchukh sōruy pachyum^u pūr^u
tshonḍukh pātāl gāth¹nakh cēshm-i-bad dūr 516.

patav-lākan timau bōna akh gōphāh ḍīṭh^u
wuch^ukh sūn^u nīla-kūn^u gōmūt^u sēṭhāh krūṭh^u 517.

atīth tath akh akis-kun thaph karān ōs¹
pēwan buth¹-kin¹ wasith tim zan marān ōs¹ 518.

wuchukh bāgāh gupith sōrgūc^u zamīnāh
palangas-pēṭh bihith akh nāz^unīnāk. 519.

sarv-i-lad kōmathāh āshōb-i-ālam
pariyāh prazalavūn^u rūpas na kēh kam 520.

karān ōs^u taph shēran gōmūt^u Dayēs-kun
gamūt^u r^u wāsanā mīlith payēs-kun 521.

dopukh tas, 'rōv^u Sītā Rāma-tsandras'
dopukh tamī, 'āch¹ waṭiv wōtiv makānas' 522.

wacēkh yān cēshma mutsarāvēkh wuchukh rang
kōhistānuk^u makānāh akh sēṭhāh tang 523.

wōḍōsī gay wuchukh akh tang jāyāh
mūṭh^ukh Sītā wōḍañē ḍīṭh^ukh balāyāh 524.

suh yūt^u bōcī^u ōs^u tih ḍīshith nagma tām lōg^u
dopun, 'az Yīshōran kor^unam^u yutuy bōg^u' 525.

- Angud tāmāth^h wanani log^u Hālmatas-kun,
 ‘Hanūmānō yuthuy ōsuy Jaṭāyun’ 526.
- tithay būzith suh jānāwār wasith pēv,
 wanani log^u, ‘pāra kār^hwam wāra wān^htav 527.
- timau^h dōp^hhas, ‘suh kyāh wātiy pozuy wan
 dopukh tām^h, ‘būz^htav tōh^h thōv^htav kan 528.
- ‘achēn-hond^u gāsh zan ōsum lōkoṭ^u bōy^u
 ‘ṣolum trōvith mē tām^h wōlinjē chōkh lōy^u 529.
- ‘z^hh bārān^h ōs^h zōrāwar pahalwān
 ‘zēhan gayē ās^h karav sūrēs sūtīn mān 530.
- ‘ahankāran tulith niy kor^u pakḥan wāsh
 ‘tyuthuy tuj^u zōra wuph yuth^u wōt^h ākāsh 531.
- ‘tulun tāpas tatsar sūrēs zi ṣakh āyē
 ‘dazani lāg^h par tamis rūd^usas bōh ṣhāyē 532.
- ‘dādis par tāpa-sūty rūdus na kēh hōsh
 ‘zalas kina āgna-jōshēs log^u suh pampōsh 533.
- ‘mē ōsum mōl^h kor^umot^u nāv Sampāth
 ‘Jaṭāyun taṣ^h, dapan, mēlēm na wōñ zāth 534.
- ‘ṣōdāh shēth wāisi gay yēna yuth^u mē^h sampon^u
 ‘wuchān āsam mē lōsan cēshma tas-kun 535.
- ‘wuchan yēth-kun bōh chus tath-kun pēwan tāph
 ‘bihih chēm ṣōn hatan kruhan nazar sāph’ 536.
- Hanūmānan wānis tas bōy^h-sānd^h kār
 sēṭhāh tōṭhyōv tamis-pēṭh Rāma-autār 537.
- wonun yāmāth tamis tāñēth wadun^u ās
 dōpun, ‘kari-nā mē-pēṭh tāṣ bōy^h-sond^u pās’ 538.
- paṣani log^u ‘Rāma Rāma’ nāv būzun
 wodun yūṣ^u lōla-sūtīn mōkth sōpon^u 539.
- tithay pryuṣ^hhas timau Sītā wuṭh^hth-nā
 dopukh tām^h, ‘chēwa bihih dar-bāg-i-Lankā’. 540.

- lobun Rāma-juv hrēdayē gav mōkth pānay
tamis Sītāyē-hond^u won^unakh nishānay 541.
- borukh ānand wādar tim sōkhas bīṭh¹
wuch^uk^u Lankā sōnūc^u, prawa bōna timau dīṭh¹ 542.
- ‘zalas-manz zan punim^u sandrama chēh kyāh kath
‘amā tot^u wātanuk^u mā kaṭsi tākath’ 543.
- korukh tadbīr, ‘kati-kin¹ ath labav tār
‘chuh dār¹yāwāh tarun^u wuch Dayē-sond^u kār’ 544.
- parandan par phuṭikh dīshith marān ōs¹
kathā chē-na kēh shurāh hath kruh tarān¹ ōs¹ 545.
- salāh tshādan karan thūc^u tā¹ timan wāh
ak^uli-kin¹ tim zalas mārani lāg¹ thāh 546.
- wanani log^u akh, ‘dahan kruhan mē tākath’
dapan byākhāh, ‘tr^uhan tāñēth chēh kyāh kath’ 547.
- dapan byākhāh, ‘bōh namath kruh nimas tshāl’
dopukh Zāmōwanan, ‘vrēdd chus mē chum kāl 548.
- ‘natay yēli lūk^u ōsus bāla-bāwas
‘tuj^um ākāsh wōṭh akisay hawāwas 549.
- ‘bōh ōsus wāv hyuh^u ākōsh¹ phērān
‘mē dīshith ōs^u daitēn prān nērān 550.
- ‘niyēm wuh carkh gānz^urith martē-lūkas
‘wuchus rēsh¹ āk¹ dīshith āyē tsakh tas 551.
- ‘dyutum tām¹ darbi-hond^u kān wuch tapuk^u zōr
‘mahābaliyēs yithis phuṭ^urun khōwor^u khōr 552.
- ‘tamyuk^u ōsum na gam wuñ tārahōs tshāl¹
‘amā khōtsān chus walanam asōr nāl’ 553.
- Angud tāñ wōṭh^u, ‘mē chum yāwun panun^u pūr^u
‘dimas wuñ wōṭh yimas shēhras karith sūr’ 554.
- Hanūmānan dopukh, ‘yāwun ma hōviv
‘bōh tāras tshāl yima tsintāyē trōviv 555.

¹ V. 1. buḍiṭh chus long^u gamot^u na-ta tārahōs tshāl.

'wuchiv yēli Rāwanas kyāh āv' yiphlās
'taras wōñ bōh karas wuñ sōr'say dās' 556.

wanani lāg' vird', 'Halmot' dōd cēwān ōs"
wuchith sūrēs,' dapan, 'raṭonuy manas' gōs 557.

'dits^u ākāsh wōth sūrēn yiwan dyūth"
'dopun, "roṭ"nas," Sumīras-tal khaṭith byūth" 558.

'yih kath tas kyāh tamis-nish Rāwanas zōr
'ts^h kēh wān'zēs na yot"-tāmāth khasēs bōr" 559.

'wuchith Sītā khabar hēth nēr t'akan yūr'
'sa pānay zāni yēli yin dōh tamis pūr' 560.

roṭun tām' Rāza-Rāmun" mōkḥ manas yād
wōthith gav tsḥāl hēth zan gav wōthith bād 561.

dapan, yēli sangara-pēṭha tām' zōra dits^u tsḥāl
sapon" path pōñ" tal gav zēr-i-pātāl 562.

tyuthuy yēli wāv hyuh" Halmot" wōthith gav
gaṭhith Lankāyē par Lankāyē-pēṭh pēv 563.

sēṭhāh boq^u āch'darāh tati dēdē-pēṭh ōs"
gaṭhith Halmot" tamis ōs^us-andar pyōs 564.

dapan, tas Rāma-tsandras-kun gamot" man
lobun war Halmatan trāmūv^u gayēs tan 565.

pakan gav ōs" suh Sītāyē tsḥādān,
'laban-nā lōla-cashmau mōkta hārān' 566.

wuchun yēli shēhr-i-Lankā āshṭaras gav
yanani log^u, 'gath yih kyāh cyōñ^u, hē Sadāshiv' 567.

wuchun tath bāri-kani rōph sērē kañē sōn
bīlhōrāk' tham jarith jawhar laban tsōn 568.

path^ur' rawakan wathor"mot" lālḥ-yōkūth
sab^uz tālav' ta tārah mōkta jamrūth 569.

- wuchun darwāza sōna-tālav patyūm^u wōj
pacēv-kaṇi pariye lōgith phōj-dar-phōj 570.
- hēr sōṭhkūc^u wuch^un sōr^uy sar-ā-pāy
dopun, i sōrgas-andar Yindras na yitsh^u jāy 571.
- Dhanēsṭ-Kōmār Vishōkam ōsⁱ shēran
baran dārēn wōṭēn brāndan ta hēran 572.
- Vasanth-ādēkh shēh rēth nēth ōsⁱ bar-pāh
kamar-basta ci guldasta ba-yēkh-jāh 573.
- wuchun Yindrāza sōpon^umot^u suh gil-kār
sambālan sāta sātay dar ta dēwār 574.
- tatiy nēran totuy wātan prabātan
sandyā waktan ṭand^r ōyith prabātan 575.
- timan-pēṭhⁱ-kinⁱ wuch^un tas Rāwanas jāy
tithis asōras manōshē-sond^u kyāh chuh parwāy¹ 576.
- wasav-kani rēshⁱ wuchin lāgⁱmātⁱ sitāran
laban wuchⁱ wuchⁱ laban zan mōkta-hāran 577.
- timan-pēṭhⁱ-kinⁱ wuch^un tas Rāwanas jāy
tithis asōras manōshē-sond^u kyāh chuh parwāy 578.
- wuchan gav sārēniy bāhwānⁱ barūjēn
wathor^umot^u pharsh zan ākāsh han-han 579.
- sa Lākhⁱmī wuchta Lākhⁱmī kyāh wanan rūz^u
yiwan Brahmā karan chuy Ṭhōkuras pūz 580.
- wanith hēkⁱzyā Ogun tas ōs^u wāza
Kar^am muharir ta nōzir Dharmarāza 581.
- Shimālūg^u Wāv tati prath-sāta āsan
ḍuwan lath dāri-sūty āman ta khāsan 582.
- Warunⁱ pāñur^u yiwan^u tot^u pōnⁱ-pānay
dapan Dayē-gara Dashē-Rāwun bañānay 583.
- Kazal-wan cūkⁱdar zan tas chih mārān
nakhas-pēṭh zinⁱ-gēḍāh hēth pāna lārān 584.

¹ This verse accidentally anticipates verse 578.

- tithay Butarāth kanḍ^l-hūr^u-hish^u wuchiv tshat^l
liwan pānay prabātan Thōkuras-tal 585.
- bihith tati Rōgiñā lōgith sa sañewōr^u
timan sārēn^l sa Sitā wñtanūc^u tōr^u 586.
- yih kēshāh tati tñh kar sōris jahānas
rañith^l Yēm-rāza thow^umot^u kaid-khānas 587.
- yimay sāmāna yēli pānay tatiy dñth^l
Hanūmānan, tamis pādan dimas mñth^l 588.
- sēthāh khōsh gav wuch^un yēli jān jāyā
dopun, 'karanōv^u kām^l yñsh^u Vishṇu-māyā' 589.

- dopus tāñ Nārādan, 'wuch kyāh karan Day
'Wumā-dēviyē dōha aki yēsh yiy gay 590.
- 'shēran sōpūñ^u Shiwas tami roṭ^u bahānāh
'"gashēm āsun bēhun^u-kyut^u r^ut^u makānāh" 591.
- 'Shiwan yēli būz^u prayōv tas tiy yih khōsh gōs
'karith taph Rāwanan mong^umot^u yih gara ōs^u 592.
- 'Dhanēshṭ, Kōmār Vishōkam manganōwun
'"lodun gara tyuth^u," dopukh, "yuth^u tambalō-
wun" 593.
- 'pakan gay tim z^uh yēli sōruy tshandith āy
'Prazāpath jāyē-nish "prōñ^uy" dapith drāy 594.
- 'wuchukh yēli būtarāth sōr^uy barābar
'wōthith ākōsh^l gay dyūthukh samandar 595.
- 'wuchukh pōñis-andar dyūthukh zuwāñ jān
'dopukh, "kām^l kyāh-sanā kor^umot^u chuh yuth^u
dān" 596.
- 'pryushukh Brahṁā-juwas, "sōruy yih^u zal ōs^u
'"zalas-pēth sōrga-dwārāh paida kar gōs" 597.
- 'dopukh Brahṁā-juwan, "yēli jā Garuḍ zāv
'"lūj^us bōchē gav wōthith Kashēpas-nishin āv 598.

- “dopun mōlis,—ts^h kēshāh khyon^u t^hkan dim—
 “dopus tām^l,—khēn ts^h mad-host^u biyē akh krum. 599.
- “trē-hath kruh thād^l chih tim tawa-nishē dōgan zīth^l
 “kara.ī lāg^l yōd sēthāh,—Garudan tithay dīth^l 600.
- “tithay yēli wāv-hyuh^u zōgith^h gathith nyōkh
 “panjan dōn-tal tulin ākōsh^l hēth gōkh 601.
- “niyēn tot^u pārizātuk^u ōs^u yēti kul^u
 “wuchiv tām^l mōsaman kyāh trāpajyār tul^u 602.
- “duzōlis-manz tim hēth yāñ thūv^un zang
 “gōbēra-sūtin kulis woth^u ts^hsta akh lang 603.
- “roṭun lang tōti-sūty, wuch^ltav tasand^l gōn,
 “raṭēs yōdnai wasith butarāth gayēs bōn 604.
- “onun pōñis-andar dōrith dyutun lang
 “halani lūj^u būm biyē ākāshē-pēth Gang 605.
- “languk^u gōḍ byūth^u pātālas-sūtin suv
 “lanjēn ar^hhākh log^u yuth^u sōponus zuv 606.
- “lodukh gara Yīshōras yēli gayē hēmsā
 “languk^u kūn^u āv lagi ath nāv Lankā 607.
- “lūz^un tish^u Lōkh yish^u dīth^uth tsē pānay
 “wuchakh wōñ kyāh karēs Sītā wakānay 608.
- “manōshē-lūkas andar yuth^u wājē-hond^u krēkh
 “kūr^us prōvish Shiwan darmuk^u dyutun shēkh 609.
- “tapīshōr rēsh^l ta brōhman āy sālas
 “timau darshun karith mang^u kūr^u na mālas 610.
- “Pulastēs-sūty putur^u Lankāyē yēli tsāv
 “Shiwzn yāñ dyūth^u wārāh khōsh tāmīs āv 611.
- “kūr^un pūzā ta pōtra-tsāl trōwun
 “dopus, “dakhēnā mangyūm kyāh kas gathshēm dyun^u” 612.

30. BIRTH OF RĀVAṆA, ETC.

613-626

- 'dopus tām¹ Rāwanan, "Lankā gathēm dīn^u"
'dopus tām¹ tōra, "dīs^umay wuñ gathēm niñ^u" 613.
'tithay dīs^unas ta tām¹ kūr^unas hawālay
'mōkalith mas korun lēgun suh zālay¹ 614.
'korun tām¹ sankalaph dīs^unas sa dānay
'samith sōriy diwatā ōs¹ pānay 615.
'suh Brahmā Sūrē Tandrama Shiv chuh pānay
'chēh kyāh kath tas-nishin dān ōs^u bahānay 616.
'hēwan chuh mōshkh prath pōshēs baran lōl
'sēṭhāh tsālah ta gālan chuy-na kāh byōl^u 617.
'yēmau taph kor^u timan yēli gav ahankār
'dapan bōna rākhēsan dyut^unakh raṭith mār 618

30. THE STORY OF PULASTYA. THE BIRTH OF RĀVAṆA AND HIS BROTHERS AND SISTER.

- 'korun tyuth^u tēli yēli yuth^u manas gōs
'dōhay dēwan ta asōran yōd sēṭhāh ōs^u 619.
'samayē aki yōd korun Yindrāza vīran
'kōlav-kin¹ āyē rākhēs-bāyē yīran 620.
'yōdas Yindrāza gav pēv rākhēsan wāv
'wuchiv kētha-pōṭh¹ tsāñē-phatī-tala tēngul drāv 621.
'rēshwāh akh boḍ^u Pulastē ōs^u tas nāv
'prabātas wōth^u nadiyē-pēṭh buth^u chalani drāv 622.
'sandūkḥāh akh wuchun pōñis andar ōs^u
'roṭun thaph dith andar wuchanuk^u mānas gōs 623.
'wuchun mutsarith triyāh dīṭh^un harith prān
'dōyim^u tas dōd cēwan kañēkhāh wuch^un'jān 624.
'kañēkh khōr^un ta mōj^u tamis tāt¹ trōv^un
'athan-kēth tām¹ baṭhis-pēṭh wāra khōr^un 625
'niyēn pānas-sūtin gara wātanōv^un
'garas pahanis andar tām¹ wāra thōv^un 626.

- ‘kūr^un tāmⁱ yiy pratigya pānasay-kun
 ‘‘ thayan gōbaras vēwōhⁱ āzⁱ,’’ manasōv^un 627.
- ‘sapūñ^u tas tōṭh^u rūch^u tāmⁱ ōṭha-nawa-mōs^u
 ‘baḍiṭhⁱ būz^un sa ōkh^u rākhēsēñ ōs^u 628.
- ‘wuchiv triyē-bāwa yēli tas āv yāwun,
 ‘prasani lūj^u zyuth^u gōbur tas zāv Rāwun 629.
- ‘wuchukh tas dah-kala narē dah dōgañē wuh
 ‘mōcēr wārāh ta zēchēr sāsa-bādⁱ kruh 630.
- ‘wānith hēkⁱzyā tasond^u mōkh ōs^u āgna-sond^u kōnd
 ‘mōkhas-pēṭh dand z^ah zan t^amārāvⁱ mōndⁱ 631.
- ‘manzali manz-bāg zangan yēli kaḍan kād
 ‘wōtur-kun phēri dakhēnas-kun diwan tār 632.
- ‘tih dīshith khūts^u ryosh^u dop^unas, ‘yūtuy pras.’
 ‘tamis-pata zāv Khara-dēv biyē rōṭas 633.
- ‘z^ah karmishṭh zāy rākhēs drāy tim tōr
 ‘kalas-pēṭh hēng path-kun hālⁱ timan khōr 634.
- ‘dayēs hāwun^u chuh Rāwun wōkha-bunⁱyād
 ‘rum almāsāvⁱ kañūv^u sam aḍijē phōlād 635.
- ‘logus^uyēli mas Kumbhakarṇas tūṭ^un nān
 ‘sēṭhāh ryosh^u khūts^u āgnas tāmⁱ humun pān 636.
- ‘wuchiv vīduk^u asar gav pēv Vibhīshēñ
 ‘tamis-pata zāv biyē Dhana-Waish^urawan 637.
- ‘manas yiy gav tamis tiy ōs^u hāwun^u
 ‘karun^u tas pāna gav dēwāna Rāwun ’ 638.

31. HANUMAT FINDS SĪTĀ IN THE GARDEN.

- dapañ, Nārad-rēshiy thūv^unas yihⁱ lādan
 (Hanūmānas bōh wandas cashma pādan) 639.
- pakan gav ōs^u suh tas Sītāyē tḥāḍān
 ‘laban-nā lōla-cashmau mōkta hārān ’ 640.

32. RĀVAṆA WOOS SĪTĀ IN THE GARDEN.

641-654

wuchun bāgāh bihishtuk^u sōrga-dwārāh
wuchin tati ōs¹ phēran daity wārāh 641.

samēmāt¹ sārī samsārāh¹ tatiy gul
amā taṭh bāgwān kāwāy¹ na bulbul 642.

wuchun¹ hyot^umot^u dilas-pēṭh dāg lālan
dapan, 'dūrēr bōnā chus yār tsālan' 643.

ariñ hēts^umüts^u nakhas-pēṭh dōn^u-pōshēn
dapan jāphūr^u gōlābas, 'chus-na pōshēn' 644.

yēmb^ur-zal bara gōmüts^u barg-i-kōsam
dapan, 'kōtāh zarith hēka cashma lōsam 645.

'bab^ur^u bētāb gōmüts^u pān māzan'
batak^uh-līṭis dapan dōn gul-i-anāran 646.

laḍar-pōshēs dapan waṭa-phāṭ¹ ta zindōr
'phōlakh-nay pāna asē wātyā karun^u zōr' 647.

wadan pampōsh, 'āsam cashma lōsan'
tamis shēmshēr hēth gav lāri sōsan 648.

samith sōmḥul sapon^u nargis rūṭ^un hiy
dapan tas kāripāt¹, 'müz^ulām myōn¹ chiy' 649.

gōlābas ōs^u lāyan nād maswal
'yitam chēm tūr¹-kun rātas dōhas kal' 650.

garaza Sītāyē sōrgacē hiyē pēyē hāy
tyuthuy yuth^u pōpiyēn narakas andar jāy 651.

wuchun tsāmōt^u dilas tas dūrēruk^u dāg
dapan, tāmāth suh Rāwun wōt^u dar-bāg 652.

kulis-pēṭh khot^u Hanūmān shāyi-hol^u byūṭh^u
yih kēshāh ḳor^u timau sōrui tih tām¹ dyūṭh^u 653.

32. RĀVAṆA WOOS SĪTĀ IN THE GARDEN.

wuchiv, dar-bāg yāmāth tsāv Rāwun
pariyē pūrṭh hyōtun sāmāna trāwun 654.

- yēmb^r-zala nāra-sūtin kārī-pā^u gay
pēyēs ōyīna-pānas dēshēwun^u khay 655.
- wanani lūj^u Rāwanas, lānath tē lāriy
'bōh māray pān myōn^u bartā tē mārīy 656.
- dopus tām¹ tōra, 'tām¹-sond^u bīm kam^uhāv '
dopus tami, 'āy lasanūc^u shēkh wōñ trāv ' 657.
- dopus tām¹, 'gōt^h suh yun^u karañhōn bōh barbād
dopus tami, 'yēli yiyiy yut^u tēli pēiy yād ' 658.
- dopus tām¹, 'kar chēh tas yut^u pōshēnūc^u bāth '
dopus tami, 'kyāzi āham tūri hēth rāth ' 659.
- dopus tām¹, 'rōz khōsh wōñ gav suh wan-wās '
dopus tami tōra, 'yith Lankāyē kari dās ' 660.
- dopus tām¹, 'rōz khōsh wādāk¹ shēh rēth sūr¹ '
dopus tami, 'wōñ yiyēm bartā niyēm tūr¹ ' 661.
- dopus tām¹, 'wōth sōkhāk¹ sāmāna pairav '
dopus tami, 'cyōn^u dōkh dīshith tētas thav ' 662.
- dopus tām¹, 'myōn^u bōzun^u chuy ganīmath '
dopus tami, 'kar t^h biyē dōh paīshē phursath ' 663.
- garaz tas-kun wuchith yū^u gayē tamis hān
khabar chyā kōna push^urōwun Dayēs pān 664.
- tamis Mandōdariyē yēli kōchi-kēth ōs^u
rētan shēn-hūnz^u sa zan zāmū^u tamis ōs^u 665.
- wanani lūj^u, 'Rāwanas yōdwai bōh bāwas
'anith Sītāyē-hond^u zātukh bōh hāwas 666.
- 'yih mā mārēs bōh mā gatsha naraka-wōsiy '
tamik¹ sōr¹y lakhēn tas yād ōsiy 667.
- dopun tas Rāwanas, 'ruswā gatshakh-nā '
'yih mārīy pān ada aphsūs t^h khēkh-nā 668.

33. HANUMAT ADDRESSES ṣiṭā . HER SONG OF JOY. 669-678

33. HANUMAT ADDRESSES ṣiṭā . HER SONG OF JOY.

tithay būzith suh Rāwun biyē nēbar drāv
Hanūmānan wuchun Ṣiṭāyē-nish āv 669.

gōḍaṇṇ̃ tas-kun wuchith kath pāna bōwⁿ
kaḍith tas Rāma-ṣandruṇ^a wōj^u hōvⁿ 670.

achēn tami wōj^u lōj^un gāsh biyē ās
mor^ah ṣus gamot^u shēv biyē zuv ṣās 671.

wōḍaṇṇ̃ wōḥ^u Halmatas-pēṭh ālowun pān
wandani lūj^u Rāma-ṣandraṇṇ̃ wājē zuv jān 672.

(Metre. Accentual.)

āwa bahār bōlū bulbulō
sōn^u wōlō barawō shōḍī 673.

drāv kaṭh-kosh^u grazū pā-chulō
zara ṣālⁱ nō wōndākⁱ dōḍī
wuzū nēnd^ari wuṇṇ̃ chēyē sulō
sōn^u wōlō barawō shōḍī 674

kāwa-kumor^u wuchū pōshēnūlō
āv nālan^a zan phārⁱyōḍī
bāwū dilākⁱ gam-gōsa gulō
sōn^u wōlō barawō shōḍī 675

nāwū man tan nērū sōmbalō
pēv zamīnas khat-i-āzōḍī
pyāla hēth chēy yēmb^ar-zalō
sōn^u wōlō barawō shōḍī 676

hāwū darshun Yishēbūr^u wōlō
chim mē gōmātⁱ lōlan lōḍī
shēhē karān chuy kōlakōlō
sōn^u wōlō barawō shōḍī 677.

ṣāv sōth tay nab gav khulō
būtarōṣ^u-pēṭh ṣol^u phasōḍī
ṭēka-batūṇ^a yirⁱkumⁱ phōlō
sōn^u wōlō barawō shōḍī 678.

hāwū prakāsh gāsh hō phōlō -
 wīchū sūrēn phir^a munōdī
 chēm nō yiwān rātas zōlō
 sōr^a wōlō baraw^q shōdī

679.

34. CONVERSATION BETWEEN SĪTĀ AND HANUMAT. HANUMAT DESTROYS
 THE GARDEN, AND IS CAPTURED BY INDRA.

(Metre, *Ilazaj*, ∪ - - -, ∪ - - -, ∪ - - -.)

Hanūmānan dopus, 'wuñ-kēn hēmav wath
 'dapakh yōdwai bōh tas-nish wātānāwath' 680

dopus tami tōra phīrith, 'chukh t^ah sāda
 'mē wātēm mōl^a Rāwun yiy chuh wāda 681.

'dūj^us yēli wāsanā ath yiy chuh dastūr
 'sōnas sartal ahankāras gashēs sūr 682.

'dōyum^a tas Rāma-tandras rōzi pāmā
 'niyēn ada Rāwanas-nishē tūri Sītā 683.

't^ah wantas myāñē zēvi yiy^tan suh pānay
 'mē niy^tan mōkalōvith kaid-khānay 684.

'suh gairath gōs kot^a kāwas dyutun kān
 'niyēs wōñ Rāwanan zōnun yih āsān 685.

'gulāh tyuth^a yuth^a na jāman wāv tsāmōt^a
 'suh gul chukh-nā wuchan kyāh bara gōmot^a 686.

parani lūj^a, 'Rāma Rāma hāy yih kyāh gōm
 'kaman parazan r^ayēn-sūtīn gayēm kōm^a 687.

yithay būzith suh Halmot^a tsāv dar-bāg
 dopun, 'tas Rāwanas thawaha dilas dāg 688.

'pagāh yin Rāma, Lākh^aman tim karan jōsh
 'bōh kūh kath jāyē rūzith āsa khāmōsh 689.

'balāvīr abada-bād^a āsan timan-sūt^a
 'jamāh āmāt^a Jamāh yin biyē kōh kūt^a, 690.

yithay gānz^arith dopun, 'wuñē chum gānīmath
 'balāvīrī panūñ^a hāwakh chēh phursath 691

• 35. HANUMAT BROUGHT BEFORE RĀVAṆA. 692-705

tithay wōth^u tami bāgākⁱ sōrⁱ sandan-kulⁱ
kaḍani log^u mūla daitēn tshunani tulⁱ tulⁱ 692.

tyuthuy wōth^u shōr yēli tāmⁱ Rāwanan būz^u
Sakhāsōr rākhyusāh tāmⁱ phōj hēth sūzⁱ 693.

Hanūmāpan timahⁱ yāgar-pachinan
kajyēnākh lanjē byon^u byon^u tsari-bacan zan 694.

khabar yēli Rāwanan būz^un barābar
nēcyyuw^u sūzūn sēthāh hēth phōj lashkar 695.

Hanūmānan, dapan, kārⁱ zōr paidāh
thūv^un na rākhesan lasanūc^u wōmēdāh 696.

nēcivⁱ tāmⁱ-sāndⁱ, dapan, kārⁱ wārayāh tshal
onun tshōdith dyutun dōrith panjan-tal 697.

panjan-tal hēth koḍun tāñ tāna-tāna
tithay yitha dach khēwan chiy dāna-dāna 698.

sēthāh yēli Rāwanan zōrāwarī dīth^u
onun tshōdith nēcyyuw^u zyuth^u hyuh^u Yindarzīth 699.

dopun tas-kun, 'tsē chuy-nā dāna yinsāph
'wuchan chūkh-nā yih zamwāras pyowuy tāph' 700.

Yindarzītan niyēn lashkar sēthāh sūty
karani log^u yōd kathāh chēna māra gay kūtⁱ 701.

dapan, tāmⁱ löy^u phūsⁱ Halmot^u korun band
suñ khōsh sōpon^u Hanūmānan korus phand 702.

sa phūsⁱ yūmath tamis dōrith diwān ōs^u
panjau-sūtin tsāthith tāmⁱmath tshunān ōs^u • 703.

tamis tāmⁱmath yithay Brahmā-juwan won^u
'Ū^h raṭh phūsⁱ khōsh ma mōra chuy Vibhishēṇ' 704.

35. HANUMAT BROUGHT BEFORE RĀVAṆA. THEY SET FIRE TO HIS TAIL,
AND BRING HIM BEFORE Sītā.

raṭith tāmⁱ Rāwanas-nish wātanōwun
gaṇdith taṣandis palangaṣ-sūty thōwun •705.

- tīy yām wuch^u Rāwanan sōpon^u sēṭhāh shād
wanani log^u bar-pisar, 'sad āpharin bād' 706
- dopun asōran, 'wōṭhiv thod^u wāra pōvyūn
'baras-ṭēṭh pōst wōli^h zinda thōvyūn' 707
- Vibhishēṇ āv ta līlā kūr^un tas-kun
dopun tas, 'kar yih kōsid wāti mārūn' 708.
- tithay būzith sapon^u krūdī suh Rāwun
matsar kor^u tām^l Hanūmān hyotukh pāwun 709.
- timan asōran kamī mā kēh-ti zōran
amā harakath mulay kūr^unakh nā khōran 710.
- tamannā yēli timan asōran panun^u sūr^u
wanan chih, zaṅg tām^l trōvith ṭhuñ^un dūr^u 711.
- kalas harakath kūr^un Rāwun wasith pēv
paṭh^uri-pēṭha takht dār'yāwas-andar gav 712.
- sapon^u raswā suh Rāwun yēli wuchun jōsh
Hanūmān pēv pathar zan gav suh bē-hōsh 713.
- dopun dar-bēkhōdī zan pōn^l-pānas
'mē kar māran khalish kāsan jahānas 714.
- 'ṭhunēn kūh-kus mē nōl^l parbuth ba-gardan
'laṭis kar nār gaṇḍanam zālanam tan' 715.
- ṭ^ukan gay parbatas sūrākh tōrukh
sapon^u ḍōṇḍūra, 'Halmot^u-Ludr mōrukh' 716
- onukh sōris jahānas phamb ṭhōrith
wolukh tas lacē dyut^uhas tīl dōrith 717.
- sapon^u yīrshād, 'wuñ gatshi nār tas dyun^u
'dazun^u hēyi jal^ud gatshi Sītāyē-nish nyun^u 718.
- 'sa yēli ḍēshēs mashēs tēli Rāma-sond^u nāv
'wadun^u hēyi, 'kyāzi Halmot^u Lōki-pēṭh ā' 719
- 'sa Sītā yēli dazan tas ḍēshi nāra
'timan shēch^l sōzi kāh yihi nā dubāra' 720.

36. BLAZING HANUMAT BROUGHT BEFORE SĪTĀ. 721-734

36. THE BLAZING HANUMAT BROUGHT BEFORE SĪTĀ. SHE APPEALS TO
THE GOD OF FIRE.

dazawun^u suh dīph hyuh^u Sītāyē-nish nyūkh
wanani lūj^u, 'kyāh dēkaṣ myōnis Dayēn lyūkh^u' 721.

wadanⁱ lūj^u yuth^u, sapon^u sahlāb jōriy
bōh khūtsus gatṣhan ālam-i-āb sōriy 722.

ashiki tami āwalana gayē nāvi manz-bāg
zinday zan gōḍ^u gayē tasi tāvi manz-bāg 723.

murani lūj^u atha dōnaway wuṭh chēh tsāpaṇ
'Hanūmānō ts^h wolukhō myōnⁱ shāpan 724.

'tsē gūnd^u nay rēh mē gonḍ^u nam jigaras nār
'shēran gatsha Āgna-rāzas wōñ bōh wana zār 725.

'Ogun-rāzō yih zālun mupht nō chuy
'chuh kōsid Rāma-tsandrun^u gōp^u th nō chuy 726.

'yih mō zālun suhō ākōshⁱ tsē zāliy
'akiy kāna suh cyōñ^u rum-rāṭh gāliy 727.

'suh tām bōziy yih mā rōziy khaṭith wōñ
'mē yiṭh^u rēh tāli-kinⁱ nēriy phaṭith wōñ 728.

'mē chēm tas Rāma-tsandrañē khrāvi-hūnz^u driy
'amis nō ṭōṭh^u biyē kāh tamis chuy 729.

'khēmā nō karay bōti, nō wōñ yiyēm ār
'mē sōpon^u asandi-khōta wōlinjē-pēṭh nār' 730.

wanani log^u Āgna-dēv tas-kun, 'mē chēm pray
'karan tsḥēta wōñ tsē sākhyāth tath mē chum Day' 731.

dopus tāmⁱ biyē, 'mōlum chum mē dātā
'wōpar chum na mē chum, santān mātā 732.

'khabar chēm nā yih Halmot^u bābath^r chum
'mē zālūñ^u Lōkh biyē Rāwun shēth^r chum 733.

'yih mā lōsēm kōmbaka-bāpath bōh yut^u ās
'kōmōrī dōka-būḍ^u phōph mōj^u kyāh mās 734.

‘Ōḡun ada wāti^o push^orun Mahākālas
‘khalal yōdwai amis gathi mō-yē-wālas 735.

‘ē^h mātā man panun^u wuñ sāwadān thav
‘naniy ōñ nāra nīrith^u yēli dazēs zav ’ 736.

37. THE BURNING OF LĀNKĀ. DEPARTURE OF HANUMAT.

dapān, Aḡnan ta Wāwan kor^u atha-wās
lūr^okh Lankā zi kor^uhas sōr^oṣay dās 737.

yih ōsus sōn tih phuṭ^orun sangara-sūty
ḡanz^ori kus tath sōnas-tal daity gay kūt^o 738.

dapan, kuni kuni ōsus tath tsandan^o-dār
phirōw^unas loṭ^u ta gonḡ^unas sōr^oṣay nār 739.

sēṭhāh wōṭh^u shōr kāh shēth pōr zōlin
satan gav sūr biyē tām^o tōr wōlin 740.

kathāh chēna kāh shēth kruh bāḡ^o panāhdār
karin rātas barābar wuch tasand^o kār 741.

tyuthuy tām^o rākhēsan jabrūth hōwun
bāhan burjan-andar akh burja thōwun 742.

wanani lāḡ^o rākhēsan, ‘samsār tshōṭ^u gav
tyuthuy Lankāyē shēhāras añḡḡoṭ^u gav ’ 743.

kūr^on Sītā sa tām^o añḡḡaṭṭe-manz lāl
korun tas Rāma-tsandras-kyut^u yih r^ot^u phāl 744.

diē^on yēli tshāl tām^o Lankāyi-nishē drāv
tasūnz^u tizi wuchith shērmanda gav wāv 745.

nakhas-kēth kōh hēth gav pēv barābar
totuy yēth parbatas-pēṭh ōs^o wādar 746.

38. HANUMAT'S REPORT TO RĀMA.

timau bor^u cāv yēli Halmot^u yiwan ḡyūṭh^u
gathith Sugrīwanis bāḡas tshunukh lūṭh 747.

gathith won^u ‘pād^oshāhas bāḡ^owānan
‘bōh kyāh kara chuy-na Hanūmān tshē mānan 748.

38. HANUMAT'S REPORT TO RĀMA.

749-763

- hⁿani Sugrīv log^u jāman tshēn^s tūn^u
 tih zōnun Halmatan r^uts^u r^uts^u khabar ūñ^u 749
- wanani r^uts^u r^uts^u khabar log^u yāñ Hanūmān
 pakan gay Rāma-tsandras-kun khōshī-sān 750.
- tamis dīshith barani lāg¹ lōl akh akh
 karani lāg¹ sōr¹ tas manzil mubārakh 751
- dopukh Rāmas, 'Hanūmān bā-khōshī āv'
 barani log^u Rāma-juv Sītāyē-pēṭh cāv 752
- prishani log^u tas, 'sa Sītā kas gamūt^u dās
 'zinday chyā¹kina marith gayē kyāh banith ās 753.
- 't^h, yēli wuch^unakh tētas mā kēh korun myōn^u
 'sōkhas-pēṭh chyā¹ tamis mā kāsī-hond^u krōn^u 754.
- 'wadani lūj^u kina asān ōs^u Lōki-pēṭh bīṭh^u
 'mē mā tshādān yēli sa Rāwanan dīṭh^u 755.
- 'dopun kyāh, "wan gomot^u bartāh," chusā yād
 'asan mōkh ōs^u tas kina gōs bēdād 756.
- 'suh nā Lākh¹man mē tas-nish ōs^u thōw^umot^u
 'tamis trōvith suh mēy pata ōs^u āmot^u 757.
- 'tasond^u mā gōsa kēh tami won^u bāyēñ
 'bōh chus khōtsān amis tim yuth^u na lāyēn 758.
- 'sa dūz^umūt^u ōs^u-nā zala-and^ara nāra
 'wonun mā, "ōra-hashē kūr^unas awāra " 759.
- 'apoz^u chuna mājē mōlis tūri zāmūt^u
 'wonun mā, "kas bōh chēs bāgān¹ āmūt^u" 760.
- 'khabar chyā¹ rūz^umūt^u āsyā tamis zān
 'yā yāmāth wani tām biyē^uchēs tulūñ^u hān 761.
- 'wonun mā mājē-nish hashē-hond^u malālā
 'mē mā raṭi bab tasond^u kuni dōha nāla 762.
- 'womun mā, "wardanau-kani būza chum nōl¹"
 'bōh chus thāran^u tih mā.būzum tasānd¹ mōl¹ 763.

- ‘śē dop^uthas-nā yih, “gav Day mandachāwun^u
 “‘apoz^u poz^u wōrivyuk^u mālini^u bāwun^u” 764.
- ‘wonun mā, “vēgi-pēṭha wanwās kūr^unas
 “‘bōh^u s^u rōñ^u kawa^u putshy dās kūr^unas” 765.
- ‘tīh mā won^unakh, “mē khōl^u khēv wōpal-hākh^u”
 ‘wanan mā lūkh, “kahanza rañē banith^u ākh” 766.
- ‘tīh mā dop^unakh, “mē trōvith gav shikāras^u”
 ‘kūr^un tami āwaṭhan sūras ta nāras 767.
- ‘bōh^u chus gānz^u ran yih kath mā gayē sēṭhāh tūl
 ‘amiy kathi-sūty ṭhēnanas mālini^u k^u mūl’ 768.
- wadan tām^u tas wonun Sītāyē-hond^u hāl
 ‘yih kyāh āshṭar kōna az-tāñ Rāwanas kāl 769.
- ‘sa yiṭh^u āwāra gamūṭ^u tyuth^u kāh mā ōsin
 ‘jal^ud Yīshōr gāshlith tot^u vyād kōsin 770.
- ‘kasam chum cyōn^u chukh prath chīza-nish pāk^u
 ‘pēwan chēm yād wōlinjē chim gāshan cāk^uh 771.
- ‘wadan yūṭ^u gāshē-nishē dīṭh^um anyēmūṭ^u
 ‘gamūṭ^u aphshōrda zan ākāshē pyṭmūṭ^u 772.
- ‘amā wuch^umas triyāh akh chēs waphādār
 ‘rachan bēkas chēh tas zan mōj^u gamkhār 773.
- ‘galan yūṭ^u zan chalan ashi-sūty jāma
 ‘haran yūṭ^u osh^u paran ōs^u, “Rāma Rāma” 774.
- wanith tas tiy dopun, ‘sor^u bōz pānay^u
 wanan kēh kēh ditin tām^u-sānd^u nishānay 775.
- tīh būzith Rāma-juv bētāb sōpon^u
 suh nārūc^u rēh wuchith sīmāb sōpon^u 776.

YUDDHA KĀṆḌA.

30. THE ASSEMBLING OF THE ARMY. THE BUILDING OF THE CAUSEWAY.

khavar gayē garṁ sōmbōrukh kushūnay
kathāh Wōli ta Zāmōwan namūnay 777.

pakan mōkta chakan wādar ta tim pānz'
ḍapan kēh, ' tsāl mārav, ' kēh, ' tarav mānz' ' 778.

samith gay wōt' tati dyūṭhukh samandar
wuchith pōñis parandan lāg' phuṭani par 779.

karani log^u Rāma-juv Warunas madārāh
' mē ath pōñis ts^h kuni-kin' hāv tārāh ' 780.

dilāsāh' karana-sūty būz^us-na Warunan
tulun tāñ tīr, ' zal zālan bōh han-han ' 781.

Warun^u sōpon^u shēran kor^unas dilāsay
' bōh cyōnuv band yot^u-tām zinda āsay ' 782.

korun rad tīr wōtarā-khand-kun pēv
sapon^u tati ḍākh dod^u sōruy sh^unāh gav 783.

wonus Warunan, ' dōbāh akh ōs^u āsan
' chalan wast^rr rēshēn jōgēn sāt'yāsan 784.

' wanas-manz wādurāh ōsus Bolō nāv
' khūts^u tsakh dōb^u wuchith yūts^u tas hasad āv 785.

' wanani log^u tas dōbis, " mē-ti kēh chalān ās
' " chalakh-nay chāl'māt' mē-ti kēh walān ās 786.

' " na-tay pōñis-andar tsunanay chalan-kūñ^u
' " wār'hēs-tāñ gatshān āsiy^una zāh nūñ^u " ' 787.

' mudā tas tiy korun dōb^u āv lācār
' rāhis-nishē gav wadan tas yūts^u wonun zār 788.

' korun tām' wākh, " yōsa kūñ^u Bol^u ba-dār'yāv
' " barith pōñis-andar diyi tath gatshin nāv " ' 789.

- ‘ Śādāshiv chuyma rēsh¹-sond^u wākh phirān
 ‘ yih kēh pōñis-andar tshun^u tām¹ tih yīrān 790.
- ‘ suh chuy wuñ-kēn diyan sīnā-andar tshōh
 ‘ karan^ukhādmath suh cyōñ^uy rāth ta dōh¹ 791.
- tih būzith Rāma-juv kōtāh sapon^u shād
 wanani log^u bar-Warun^u, ‘ sad āpharīn bād¹ 792.
- baṭhis-pēth Rām-juv yēli phōj hēth gav
 tamis tāmāth Balāvīrun^u tsetas pēv¹ 793.
- hukum yiy drāv, ‘ sōth^u ganḍanas diyiv tshōh¹
 athan-kēth pānz¹ ta wādar āy hēth¹ kōh 794.
- tulan pal Bol^u thāvin pōñis-andar tim
 gonḍukh sōth^u Lōki tāmāth bōna yih kor^u kām¹ 795.
- khōshī kūr^u sārēv^uy sōth^u jān kyāh gōs
 khajēr hath kruh ta zēchēr tōr hath ōs^u 796.
- dōhan trēn sōth^u gonḍukh tār¹ tā cahil rōz
 trē-ālam jama āmāt¹ wāra poz^u bōz 797.

40. AṅGADA'S EMBASSAGE.

- khābar yēli garm sēpūñ^u dūra-nazdikh
 sapon^u tās Rāwanas gōs gāshē tōrīkh 798.
- khābar būzith suh Rāwun gav khabardār
 khābar tām¹ kūr^u, ‘ ganḍiv Lankāyē dēwār¹ 799.
- Angud paigām hēth yēli gōs dubāray
 khotus zōj^un ta wōj^un wāra-wāray 800.
- dopus tām¹ Rāwanan, ‘ sir bāv kyāh chuy
 ‘ pathar bēh wan tēh ōkh^ur^u nāv kyāh chuy 801.
- ‘ pozūy wan kyāh chuh ōkh^ur^u kīna dar-dil
 ‘ tē zōj^uth Lōkh ami-nishē kyāh tē hōsil 802.
- ‘ panun^u kus chuy tēh kas-sūty chukh tēh kas zākh
 ‘ marani kina zinda rōzani kyāh karani ākh¹ 803.

- asān Angadan jawāb tas dyut^u zi dilkhāh
tyuthuy yuth^u Rāwanas tami-sūty gav dāh 804.
- ‘bōh chus tasonduy naḍiyē-pēṭh yus karan shrān
‘angōḇhas walana ākh āyⁱ dēv-i-nādān’ 805.
- ‘bōh ḡsus dōd cēwan tami wakhta mōsum
‘moṭhūy kētha myōn^u buth^u kar wāra mōlum 806.
- ‘tithay roṭ^umakh yithay hūnis raṭan s^h
‘na-tay yitha dōda-shur^u khūz^uras diwan t^h 807.
- ‘dopus tāmⁱ Wōliyēn, “wōñ atha trāwun”
‘pazyā mē ḍusṭa wuñ-kēn zōr hāwun^u’ 808.
- dopus tāmⁱ Rāwanan, ‘kot^u gav suh Wōli
‘zinday chwā kina kūr^un tāmⁱ jāy khōlī’ 809.
- wadanⁱ won^unas, ‘korūn tāmⁱ cyōn^u hyuh^u pāph
‘hyotus zuv Rāma-tsandran kar t^h yinsāph’ 810.
- dopus tāmⁱ tōra phīrith, ‘āyⁱ barādar
‘pisar nā kāsh^hkē āsakh t^h dōkhtar 811.
- ‘kēthau tas mōlⁱ-sond^u kartūth tē trōwuth
‘zinday ḡsith marith kētha mandachōwuth 812.
- ‘tasond^u gara-bār kētha paradēn dyutūth khyon^u
‘tē-hyuh^u santān tas mōlis pazyā zyon^u 813.
- ‘tē nay tākath yimay sūtin tē tot^u bōh
‘ñēmāv tas khūn az-aphsūn-i-jādōh 814.
- ‘dimay hisa sāryukuy sata-kinⁱ baray lōl
‘gumān gatshi sārēniy biyē zinda ḡs mōl^u’ 815.
- dopus tāmⁱ tōra, ‘kam-zātō yih mō wan
‘yīnay gardan dinay wōñ Rāma Lākhⁱman’ 816.
- ‘pozuy won^umay chēyēy yēkhbālmāndī
‘sñēran sōpan ma kar kēh khōd-pasandī’ 817.
- tithay būzith suh Rāwun āv dar-ḡōsh
gonḍukh Angud dōpukh tāmⁱ, ‘wōñ kariv hōsh’ 818.

wōdañē wōth^u tāj nyūnas pāna az-zōr
kalas dyut^unas akhāh sōpon^u sēṭhāh shōr 819.

jamāh rākhēs sapān¹ tas āvūr^ukh tan
ṭaṭan māran wōthith gav ṭhāla māran 820.

athas-kēth tāj hēth rāzas-nishin gav
shēran gav Rāma-ṭandras-pēṭh paran pēv 821.

41. VIBHISHAṆA REMONSTRATES WITH RĀVAṆA. HE JOINS
RĀMA AND IS MADE KING OF LANKĀ.

dapan, yēli Rāwanas tām¹ zōra nyuv tāj
Vibhishēṇ tām¹ korun tami mulka yēkhrāj 822.

prishōnas tas, 'wanum yith kyāh chuh tadbīr'
dopus tām¹ tōra, 'pānas chuy ṭē takhsīr 823.

'sahal waziyāh kathāh akh ōs^u āsān
'sapon^u mushkyul^u ta mandachōwuth panun^u pān 824.

'sōkhas-pēṭh dōkh wuchith pānay pashun āy
'wuchuth shēmshēri-kun gardūn^u kashun ōy 825.

'ṭē kyāh gam chuy yih gōluth rākhēsan byōl^u
'ṭ^uh chukhnā shōkh yith zōluth panun^u ōl^u 826.

wañānas poz^u nasīhath zahr-i-kōtil
wanun^u ūsān amā bōzun^u chuh mushkil 827.

amiy kathī-sūty Rāwun shōr khyōwun
wadani log^u jahala-sūtin tāj trōwun 828.

korun āwāra tami gara-bāra-nishē gav
shēran gav Rāma-ṭandras pēṭh paran pēv 829.

dyutus tām¹ Rāma-ṭandran Rāwanun^u tāj
dopun tas, 'ṭēy dimay Lankāyē-hond^u rāj^u 830.

42. RĀVAṆA'S LETTER TO SUGRĪVA.

tabal wōy^ukh yōdas-pēṭh drāy khōsh-dil
pakan gay Lōki-kun manzil-ba-manzil 831.

tithay yēli Rāwanan paygām būzun
Shukāsōr wāḍaran hēth nāma sūzun 832.

mudā tām ¹ lodr ⁿ Sugrīwas namāskār	
‘ mē chum tiy yād Sugrīv mā mē chum yār ’	833
wanani log ^u , ‘ myōn ¹ kān ¹ -sanā bāriy k ⁿ	
‘ taway mārani āham hēth t ^h dushman ’	834.
‘ tih chūy-nā yād yēli tām ¹ bōy ^u mōruy	
‘ tih būzith rākhēsan wōth ^u sārēniy huy	835.
‘ tē kūh kami sāta māriy chēy-na kāh bāth	
‘ gānīmath chuy t ^h kan wōla yut ^u mē-nish wāth	836.
‘ t ^h h yōdwai mēth ^h r chukh wōla yāwarī kar	
‘ samith shētras hēmav khūn āy ¹ barādar	837.
‘ yiy ¹ nay wath yinas path t ^h al khaṭith rōz	
‘ dazan chum dil mē tas-sūtin pozuy bōz	838.
‘ t ^h alakh nay dēsh ada carbas karay gūl ^u	
‘ tamiy-sūty zāla yith Lankāyē zuwūl ^u	839.
‘ gashiyēy zindagī gashī ān mānūñ ^u	
‘ khabar kūr ^u may khabar gashī shērth zānūñ ^u ’	840.

sapon ^u dil-khasta tām ¹ māwāza tamyuk ^u lyūkh ^u	
korukh sar-basta Dashē-Rāwanas-nishin nyūkh	841.
muṣorun yiy porun cashmau horun khūn	
aḥar shēmshēr tath mazmūn chōkas nūn	842.
mudā yiy lyūkh ^u mot ^u , ‘ pāz ¹ -kin ¹ t ^h h chukh dōst	
‘ amā phyūrukḥ Dayēs wālun ^u paziy pōst ’	843
‘ chuh bē-parwāh dayāh wananūc ^u chēyā jāy	
‘ t ^h hāh kari sōr ¹ say tas kyāh chuh parwāy	844.
‘ chuh kyāh ada myōn ^u yā yih cyōn ^u tas gam	
‘ gashēs dār ¹ yāwa-nish akh pā ¹ -phyorāh kam	845.
‘ Niranzan boḍ ^u chuh Nārāyēn Nirākār	
‘ karun ^u chus pānā lūkan-pēth ladan bār	846.

'kārun^u tas tiy tṣē rākhēs-wāsanā phīr^u
'phyuṣuy man yēli kūr^uy tām¹ Nārādan zir^u 847.

'khabar kar kēh tṣē chēy kas-sūty gayēm kōm^u
'wuchan¹ chukh triyē-nazari nōshē-hanzē zōm^u 848.

't^h chukh pōpī tṣē kar shūbiy¹ ogun hyon^u
't^h wātakh āch¹ kaḍith hōnēn zinday khyon^u 849.

'mē kyāh maṭi cyāñē gardūñ^u cyōn^u zuv jān
'bōh panani pāpa-sūty chus hāl-i-hairān 850.

'chuh Nārāyēṇ wuchan sōrui yih pānay
'khōshī ōs^us ta gav sōrui bahānay 851.

'chiyēy kēh zōr hāwān¹ hāv wuñ-kēn
'na-tay wōla gul¹ gaṇḍith lilā Dayēs wan 852.

't^h nay yikh ōy¹ ās¹ Lankā gathiy h^uñ^u
'aday tath pāph kēh tim cyāñē gardūñ^u ' 853.

44. THE ARMIES JOIN BATTLE. INDRAJIT WOUNDS LAKṢMAṆA.

yih khath por^u Rāwanan yāñ pānasay yōt^u
dapan, tāñ Rāma-tsandrun^u phōj tot^u wōt^u 854.

samaṇḍara Rāma-juv shēhras-andar tsāv
Angud sūtin Ogun Halmot^u Ludar-Wāv 855.

khōw^ur¹-kin¹ tim z^h zān¹ mārani lāgiy dēv
dachin¹-kin¹ drāv Zāmōwanth Sugrīv 856.

pakan gav Rāma-juv ānd¹ ānd¹ zi palṭan
t^hkan gav brōṭh sārēn pāna Lākh¹man 857.

lūz^un Sītāyē shēch¹ ' ās¹ āy khōsh rōz
'hēmav zuv Rāwanas aki sāta poz^u bōz ' 858.

tithay yēli Rāwanan paygām būzun
nēcuyw^u zyuth^u-hyuh^u sēṭhāh hēth phōj sūzux 859.

samīth tim ahada-bād¹ rākhēs ba-autār
Yindarzitas-sūtin lāryēy ba-yōk-bār 860.

- gathan kēh viḥ karith ānd'hīr^u t̥āgān
pakan kēh warn badalith t̥ūri zāgān 861.
- gathan kēh nāra-wuzamal kēh gathan d^h
gathan kēh ōs^l hāpath kēh gathan s^h • • 862.
- sapān^l kēh manōshy tim kēh pariyē kēh jin
ṇb^r lāgān ta wālan rūd yā shīn 863.
- yōdas yēli mīl^l tim rākhēs ta wādar
timan asōran sapon^u zan kōri-khādar 864.
- wuchith Zāmōwanas gairath sēthāh ās
khūts^s tsakh yūts^u ta mōrin sāsa-bād^l sās 865.
- Hanūmānan asōr yēli mōr^l wārāh
wanan chiy, Yindrazith bod^u jōd^u gārāh 866.
- khasith gav bar-hawā tām^l tīr trōvin
sēthāh^l mōrin ta wārāh tsalanōvin 867.
- wanani log^u Rāma-tsandras-kun Vibhīshēṇ
' khabardōri kariv gāshi māra Lākh^lman 868.
- ' yiyēs jōdāh karith dushman diyēs tīr
' gathēs Halmot^u sipar dyun^u tiy chuh tadbīr ' 869.
- Hanūmānas^u wanani log^u Rāma-autār
' ts^h sūty pakh Lākh^lmanas rōzus khabardār ' 870.
- ba-hēkmath rāth dōh tas sūty sūty ōs^u
kazāh yēli ās parhēzuk^u mashith gōs 871.
- nēnd^r pēyē Halmatis khōsh gav Yindarzīth
barish lōy^un ta say tas Lākh^lmanas bīth^u 872.
- garaz Lākh^lman ba-zakhmī tīr-i-jādō
sapon^u bēhōsh hōshuk^u tas na akh mō 873.

45. RĀMA LAMENT. VIBHĪṢAṆA TELLS OF THE SAMJĪVANA PLANT. HANUMAT'S JOURNEY IN SEARCH OF IT. HE RETURNS WITH THE MOUNTAIN ON WHICH IT GROWS. ON THE WAY BACK HE IS BROUGHT DOWN BY BHARATA'S ARROW. INTERVIEW WITH BHARATA AND SAFE ARRIVAL IN LĀṆKĀ.

- khābar yēli būz^u maranūc^u Rāja-Rāman
mathani log^u khākh kār^l, tām^l cākh jāman • 874.
5 65

- 'wādani log" zōra trōwun nāla-phār'yād
 dopun, 'kyāh kor" mē ākāshēn yih bēdād' 875
- wodun, 'yiy rāza Dashērath gam khēwan gav
 'tamis"pata pyāla zahruk" Lākh'manan, cēv 876.
- 'amis pata pān myōn" mārūn" chuh āsān
 'bōh marith pāna Sītā āsi hairān 877.
- 'tamis yān lukh wanan diyi nār pānas
 'tyuthuy wadi yuth" gathhan chala.āsmānas 878
- 'tamyuk" ōsum na gam yiy chum yiwān ār
 'patav-lākan Vibhishēṇ gav giripūtār 879.
- 'yih kyāh kari zāni wōñ kath jāyi rūzith
 'diyēs 'kati sōkh suh Rāwun hāl būzith' 880.
- wodun wārā, 'Baruth yod" āsihēm yōr
 'mē-pēṭh kar wātihēm yuth" kaisi-hond" zōr' 881.
- Vibhishēṇ log" wanani, 'tyuth" āsi kus vīr
 'kambar gaṇḍith dapas dawahāk' bōh tadbīr 882.
- 'chuh gāsāh akh wanas amrēth-sanziwan
 'kōhas-pēṭh rāth-kyut" āsān shēmāh zan 883.
- 'anēy kāśhāh gathith sub"han prabātan
 'sūrē-khasanay suliy gathi zinda Lākh'man 884.
- 'amā tot"-tāñ gathon" wārā chuh manzil
 'shurāh shēth kruh tot" biyē yun" chuh mushkil' 885.
- mandoch"mot" ōs" nā Halmōt" ſ"kan drāv
 wōthith gav tshāla hēth zan gav wōthith wāv 886.
- rumāh akh parbatas-pēṭh wōt" yēkh-bār
 wuchun tath rākhēsau dith thōw"mot" nār 887.
- tulun parbuth nakhas-pēṭh āv ākōsh'
 Wudas sōpon" buñul" tīm lāg' karani kōsh' 888.
- Baruth bēdār sōpon" tambalūth drāv
 wuchun ākōsh' yēli qyūṭhun tsalan wāv 889.

nakhas-kēth hēth tsalan zan sōna-sūnz^u Lōkh
dyutus tāmⁱ tīr ōs^us Rāwanūn^a shēkh 890.

Hanūmānas suh Barathun^u tīr yēli āv
wuchiy kētha-pōthⁱ pēvⁱ butarōts^u-pēthⁱ wāv 891.

parani Jog^u 'Rāma Rāma kyāh yih bēdād
'yih jñ chwā dēv chwā kina ādamī-zād ' 892.

tithay būzith Baruth gav nāla trāwan
prishan shēchⁱ ōs^u suh nēth āwan ta kāwan 893.

tasanzē zēvi bōyⁱ-sond^u yāñ nāv būzun
pathar pēv yūts^u wodun bētāb sōpon^u 894.

wadan pryutsh^unas, 'chuh kyāh tas bōyⁱ-sond^u hāl
'mē tas-nishē dūr gōmot^u wōl^u yūts^u kāl ' 895.

Hanūrhānan wonun taš hāl sōruy
'suh Lākhⁱman Yindrazitⁱ az rāth mōruy 896.

'tasandi lasanuk^u dawāh ath parbatas ōs^u
'tsē dyut^umot^u tīr dōrith yitⁱ wasith pyōs ' 897.

dopus Baratan, 'tamyuk^u nō yāra chuy gam
'bōh tīras-pēthⁱ tsunath tōrith ba-yēkh-dam 898.

'tulun parbuth karav yot^u-tāñ kuñ^uy kāth
'bōh tīras-pēthⁱ ba-Lankā wātanāwath ' 899.

Hanūmānas tih būzith khōsh sapon^u man
wōthith gav kōh hēth pēv dar-ashukh-wan 900.

46. REVIVAL OF LAKṢMAṆA. DEATH OF INDRAJIT. AWAKENING AND DEATH OF
KUMBHAKARṆA.

Vibhīshēṇ āv ta tsōdun nōsh-ē-dārōh
dyutun cyon^u Lākhⁱmanas tsas tsol^u suh jādōh 901.

sapon^u biyē zinda Lākhⁱman diē^un āwāz
korūkh Halmot^u Ludar tāmāth saraphrāz 902.

suh wōth^u thod^u 'Rāma-tsandras tsāsh biyē ās
khanjar hēth pārfa wōth^u asōran korun dās 903.

- Vibhīshēṇ Lākṣhmaṇas-sūty rūḍ^u pānay
tamis hōvin Yindarzītan nishānāy 904.
- suh Lākṣhmaṇ-juvⁱ karāṇay bōzⁱ yēli dyūṭh^u
khaṭith-ḥōṭhin raṭith mōrun harith byūṭh^u 905.
- Angud biye Zāmawanth Halmōt^u Ludar Wāv
gathith pēy rākhēsan sahlāb zan āv 906.
- sapon^u dēwāna Rāwun trān lōryōv
Yindarzītūn^a khabar būzith vēlaryōv 907.
- dapan, tas ōs^u bōywāh akh dilāwār
shēh rēth sūrith gathān ōs^u nēn^a dīri bēdār 908.
- sēṭhāh saktī karith suy wuzanōwun
wadani log^u tasⁱ panun^u ahwāl bōwun 909.
- achēn phash-phash diwān lāran yōdas āv
khēlis-manz-bāg pādar-s^ah zan tatiy tsāv 910.
- raṭan yēs tas ṣaṭan zan s^aṣ kapar-thān
karan pārah dubāray kēh na tas jān 911.
- yiwan yus tas diwan dōrith ba-ākāsh
dapan, tas kēh na rōzan lasanūc^a āsh 912.
- wuchan yēs tas buchān āchⁱdar hēwan jān
ṣalan yus tas walan zan mār-i-pēṣān 913.
- sēṭhāh mōrin ta wārāh dūr trōvin
rāṭin wārāh ṣaṭith tānⁱ nēngalōvin 914.
- kūr^an tīzī ta khūⁱ-rīzī karān āv
kārīn mādān khōlī zan na kāh zāv 915.
- wasith pēy sōrⁱ wādar khyōkh hazīmath
tīh Sugrīwan wuchun cashman khotus rath 916.
- khū^aṣ yēli ṣakh sēṭhāh lāran tamis drāv
wōṭhith tas myūl^u yitha nāras-sūtin wāv 917.
- sapon^u ākāsh .nēṣ^u būmī sapūn^a kūn^a
tatiy mā Shēshēnāgas thar sapūn^a mūn^a 918.

46. DEATH OF INDRAJIT AND KUMBHAKARṆA. 919-933°

kamān phuṭ ^u t̥r sūrith phīr ^u shēmshēr ṣaṭikh jabajāma thaph lōy ^u kh rāṭikh gēr	919.
garāh lath akh akis lāyan garāh mushth garāh buṭh ¹ -kin ¹ garāh biyē pusht-bar ^o -pusht	920.
garāh gur ¹ sōpanan yistāda rōzan garāh ṣāpan badan khūnī gatshan tan	921.
garāh tim zar-kakav lāgan khasan hyūr ^u pēwan pānay wasith yēli yūṣ ^u yiwan gyūr ^u	922.
garāh kaṭh sōpanan jabrūth hāwan diwan daka akh akis-kun kala chāwan	923.
satan dōhan satan rōṣ ^u n korukh jang ditiḥ pātāl pād ¹ ākāsh-kun hēng	924.
patav-lākan asōr sōpon ^u zabardast dyutun dōrith pathar Sugrīv gav past	925.
sapon ^u bē-hōsh yēli buṭh ¹ -kin ¹ pathar pēv kūr ^u s kōm Kumbhakarṇan hēth tamis gav	926.
raṭith yēli rākhēsan tyuth ^u pād ^u shāh nyūn Angud Halraot ^u patay gay yāñ timau syūn ^u	927.
sapon ^u sāthāh gatshith bēdār Sugrīv wuchan hēth kōchi-kēth ōsus niwan dēv	928.
dandau-sūty nast rūṭ ^u nas dōn athan kan kāḍin tas mūla trōvin parbathāh zan	929.
ṭ ^u kan gav Rāma-ṣandras-nish asān ōs ^u suh rākhyos ^u tyuth ^u karith lāran patay gōs	930.
pakan gav rath chakan yēli wāḍaran-mānz ¹ wuchani lāg ¹ tas buṭhis zañ chis pēwan pānz ¹	931.
wuchan yim ōs ¹ tim tas-nish chih khōṣān ṭ ^u kan wōth ^u Rāma-juv tāñ tas dyutun kān	932.
Sunfirāh hyuh ^u wasith butarōṣ ^u -pēth pēv phuṭ ^u s han-han ṭa āḍ ¹ jēn sūr tas gav	933.

47. RĀVAṆA APPEALS TO ŚIVA FOR HELP. ŚIVA GIVES HIM THE
MAKĒŚVARA LĪṄGA, WHICH RĀVAṆA LOSES.

khabar būzith tabar zan Rāwanas āy
sēṭhāh gav āshtaras ṭhāḍani log^u pāy 934.

sēṭhāh kōpyōv drāv ada pāna Rāwun
gayēs yiy bōd Dayēs tiy ōs^u hāwun 935.

khēwān aphisūs yūts^u ṭāpani log^u zēv
'mē tas kyāh won^u,' ṭētas pēv tas Sadāshiv 936.

sēṭhāh kōpyōv ada yēli pyōs talwās
onun pushpakh ta gav bar-kōh-i-Kailās 937.

shēran sōpon^u Shiwas won^u tām¹ ba-zōrī
padēn-pēṭh pāda-kamalan log^u suh pōrī 938.

wonun tas, 'Rāma-ṭandran kor^u mē bēdād '
dītīn bārav wadan phār'yād-phār'yād 939.

paran-tal gav Mahādēwas paran pyōs
shēran sōpon^u prakh^o Shīv pāna tōṭhyōs 940.

Makēshōr tām¹ dyutus, 'gaṭh Lōki nīn rāth
'thawun tati Rāma-juv pōshiy na ṭāt¹ zāth 941.

'thawun yiti nith tot^u dushman yiyiy na
'amā yēti thāwahan tati thod^u wōthiy na ' 942.

Makēshōr sūty pānas yēli suh hēth āv
wuchiv kētha-pōṭh¹ Nārod^u tas prakrēs^u ṭāv 943.

yih gav ṭhal, āv zal tas log^u wuchani dūr
dopun, 'kāṭhāh goṭhum raṭihēm yih ṭhōkur ' 944.

wuchun buḍ^u brōhmunāh ḍyūṭhun yiwān tām
dopur. tas-kun, 'ṭ^uh. raṭh ṭhōkur mē zal ām ' 945.

dopus tām¹ tōra, 'dātā ōra-kani phēr
'mē chum manzil pakun^u wārā gaṭhēm ṭē. ' 946.

wonus tām¹ zāṭ, 'raṭh yima pān nōvith
'dōylim^u gūr^u yēli gaṭhēm tēli. ṭhun ṭ^uh trōvith ' 947.

roṭus tām¹ gav suh Rāwun yēl¹ nēbar drāv
pakani log^u zal¹ tamis dār'yāv-dār'yāv 948.

sapon^u lācār wārāh log^u riwani
dits^un krakh, 'zōra zal āv kōra-kani ' 949.

dopus tām¹ brōhmanan, 'wōñ sūr^u wāday '
thowur¹ ṭhōkur mōhalakh yistāday 950.

wuchiv kētha-pōṭh¹ Rāwun tshāl¹rōwun
mōñishōr gaṇ Makēshōr wōḍañē thōwun 951.

lajyāv ada ṭhōkuras wārāh wandani rath
'wōthēm thod^u,' tām¹ mulay kūr^unas na harakath 952.

Makēshōr sūty nyunuk^u sūrus tamannā
tasall¹ gōs suh phīrith gav ba¹Lankā 953.

48. RĀVAṆA'S INCANTATION. IT IS DISTURBED BY HANUMĀN AFFLICTING
MANDODARĪ.

onun ṭhōḍith Shōkhur ōsus panun^u gōr
dopun tas, 'kyāh karav rūdum na kēh zōr 954

'chukhay gōr myōn^u pozuy won^umay ṭ^uh poz^u bōz '
dopus tām¹, 'sankalaph kar wōth khaṭith rōz 955.

'yih chēy kath sath satan dōhan ogun zāl
'zapith manth^ur humun pōshiy na zāh kāl 956.

'ganz^ur yōdwai yih zaph kāl kari na wūray
'shētra-sandi mōkha tēli sōpani suh māray ' 957.

khonun son^u cāh tathiy-manz-bāg suy byūṭh^u
ogun zōlun tamyuk^u d^uh bōy¹ tasand¹ dyūṭh^u 958.

gaṭhith tām¹ Halmatas hyot^u hāl bōwun
'ṭ^uh gaṭh Rāwun aḡna-pēṭha nōsh^urāwun ' 959.

gayēs lārān 'Angud Halmot^u Vibhishēṇ
wuzhukh Rāwun tapas-pēṭh mūd^umot^u zan 960.

mulay thod^u wōṭh^u-na tas asōraḡ dyutus mār
karani log^u zaph^u tapas ṭasandis namaskār , 961.

- Hānūmānas wanani log^u yiy Vibhīshēṇ
's'h gaṭṭh Mandōdariyē sakti sēṭhāh an' 962.
- suh gav Mandōdariyē on^unas sitēzay
wonun cās, 'wōñ ṭhunay wōlinjē nēzay' 963.
- porun tām¹ nā-sazāh Mandōdariyē-kun
gaṭṭhith tami hāl sōruy Rāwanas won^u 964.
- 'yiwan chim pānz¹ ta wādar chim paran phāsh
'ṭolum trōvith nēcyuv^u wōñ chēm kasūnz^u āsh' 965.
- wodūn wārāh cashma-dula horun rath
tih būzith drāv Rāwun ās gairath 966.
- dopus Mandōdariyē, 'wōñ chum na tākath
dōhay won^umay ia zāh būz^uth na kāh kath' 967.
- dopus tām¹ Rāwanan, 'yim Rāma-juv¹ mōr¹
'timau yim pāph kār¹māt¹ ōs¹ tim hōr¹' 968.
- wodun wārā dēkas pananis diṭ^un tsūnd^u
'Dayēs ōs^um khōshī tapasiyē gayēm khūnd^u 969.
- 'khabar chēy-nā Narāyēn pāna autār
'mudā chum mōkth gaṭṭhun yiy chu.n karun^u kār' 970.

49. RĪVAṆA HIMSELF SALLIES FORTH. HIS DEATH.

- silāh sōruy onun sūtin tamis drāv
dazan lāsh¹ zan grazan s'h zan yōdas āv 971.
- kūr^un yūṭ^u kāl tāmāth zōrawōrī
dopun, 'khēma vēh asōr gay māra sōrī' 972.
- kunuy zon^u gav suh zan gōṭan-andar kāv
gayēs h^uñ^u Lōkh yīrāwūñ^u sōpūñ^us nāv 973.
- sangara-pēṭha sūrē lūstus añē-goṭ^u gōs
badan ṭṭyuk^u amā pōlōd¹ hoṭ^u gōs 974.
- tabal wōy^un yōdas-pēṭh drāv lārān
horun osh^u wanani log^u tāñ, 'wāhy Nārān' 975.

samay sōruy wolon pānas kabāh zan
shēmala ākāsh būmi-khōta vēṭh^a tamis, tan 976.

kamān krūdūc^u kamand az-kām zi lōj^un
sipar māyāyē-sūty saktī sambōj^un 977.

rathāh, ḍambuk^u lodun tath zīn ahankār
ṭ^akan gav byūṭh^u sūras tal chapith nār 978.

wālin jaba-jāma r^ash lūbūc^u dīṭ^un khūd¹
rathas lāg¹ yini lamani tim gam khēwan ṇūd¹ 979.

wadan butarāth yēli badzāth ḍyūṭhun
sapon^u tas shēm dopun, 'buth^u hāwa kas-kun' 980

pakan yēli gav wuchun sōr¹ṣay jahānas
kunuy Rāwun ta pētaruṇ pyōs pānas 981.

kamān krūdūc^u tuj^un yēli lāyihē tīr
dapan, tāmāth achēn tas bīṭh^u ānd¹hīr^u 982.

tih ḍīshith pānz¹ ta wādar āy lārān
manas-manz Rāma-ṇandras ōs¹ ṭhārān 983.

shēran sōpān¹ paran Nārāyēṇas pēy
wuchith tas Rāwanas māzas lūj^ukh rēy¹ 984.

dapani lāg¹ tas, 'chuh Rāwun viḥ hōvith
'tyuthuy yuth^u sārēniy ṭhuni nēngalōvith 985.

'mahārājā dayā kar chukh Nārāyēn
'ṭhariy ās¹ vēri gāl¹ ṭantal sapon^u man 986.

'samandar chukh ṭ^ah ās¹ chiy pā-bubar zan
'ḥawāwā dith chuh dāwā māyē-sūty mar¹ 987.

'taḡan chuy Rāwanas-sūtin karun^u ṭhal¹
'Nārāyēn rachta pananēn wōṇ paran-tal 988.

'chuh būḡun^u yūt^u krēchēr kar ḥuh tākath
'Nārāyēn ḥāv ṭ^ah r^aṣaras-kun panūṇ^u wath¹ 989.

- paḍyau-pēṭha shēra kin' trōwukh amāma
parani lāg' pānz' ta wādar 'Rāma Rāma' 990.
- wadana-sūty pān nōvikh yūṭ^u wānikh zār
shēran gay Yishōras trōwukh ahankār 991.
- saponukh sāwadān man golukh suh dushman
shēmīth nishē māyē santōshēs dīṭ^ukh tāt 992.
- kanau kath bōz sōmana lag Yishōras-kun
parun abyōs' rōt^u hāviy suh darshun 993.
- nawakh prōnith thawakh yōdwai kathāh yād
galiy rākhyos^u ada sōr^uy tsaliy vyād 994.
- dapan, yēli Rāma-tsandran dyūṭh^u Rāwun
yēmau yuth^u wuch^u timan tyuth^u ōs^u hāwun 995.
- wanani log^u wādarān, 'āth kyāh chuh cāray
'asōr dīshith gathan būmiyē chih pāray 996.
- 'waniv wuñ-kēn Kamis chiwa Rāwanān' zōr
'aniv tas kala tsāṭith samayēs kariv dōr' 997.
- dapan, sārēn' sapūñ^u tāmāth zabān band
humanī lāg' pān āgnas yitha humāñ kand 998.
- kamān karmūc^u tuj^un tas Rāwanas-kun
nishānas pāpakis-pēṭh tīr sēz^orun 999.
- vētsūrūc^u wath wuchith dyut^unas ba-gardan
ratas-sūty myūl^u tyuth^u-hyuh^u Dashērāwun 1000.

50. VIBHĪṢAṆA INSTALLED AS KING OF LĀṆKĀ.

- kūr^ukh shōdī munōdī drāy dīth tāj
Vibhīshēṇ Lōki-pēṭh gav dharm-kā rāj 1001.
- dapan, yot^u tāñ chuh tāban sūrē tsāndram
karun^u rājuth ba-Lankā kēh na tas gam 1002.
- raṭīth yēli tati timau sōriy asōr mōr'
tatiy tim pānz' ta wādar zinda gay sōr' 1003.

51. RĀMA DETERMINES TO SEARCH FOR SĪTĀ. 1004-1017

51. RĀMA DETERMINES TO SEARCH FOR SĪTĀ.

- sapon^u yēli Lōki-pēth asōran yih samhār
dapan, phīrith pakan gav Rāma-autār 1004.
- wandūc^u sardī wuchith sardyōv bulbul^u
taway gul tshāḍapās kor^u tām¹ tagōphul 1005.
- ‘tīh mā zōnun harud atanay gulālan
‘wandas mā nāra-sūtīn cashma zālan 1006.
- ‘babūr^u tēph dith khaṭith rōzan yēmb^ur-zal
‘tithay yitha pōth¹ sabzī kōla-baṭhēn-tal 1007.
- ‘gul-ē-kōsanl ta biyē waṭaphāṭ¹ ta zindōr
‘śalan pānas zēmīstānas ladan bōr 1008.
- ‘samith sōriy bahārāk¹ gul ba-dī-hāl
‘wanduk^u bōzan khaṭith rōzan ba-pātāl 1009.
- gumān tas gav, ‘gulas mā kor^u wandan lūth
‘na-tay wuch darm būgun^u zanm chuy krūth^u 1010.
- ‘ṭakur dūrēr halab-shīshēs kakur^u pyōs
‘wanduk^u bahāna man tas pāna haṇd^uryōs 1011.
- ‘manas mā^u gav tamis Sītāyē kar-tāñ
‘bōh chēs rātas tōdūsh^u sandrama prazalān 1012.
- ‘bō-nay nērakh chih tārakh pān mārān
‘Sumīras sōr¹ṣay chum sūrē tshārān 1013.
- ‘sēthāh ōsus gamot^u tizuk^u ahankār
‘chambas-pēth lūr^u gayēs hyot^unas phambas nār^u 1014.

52. MANDŌDARĪ AND SĪTĀ.

- dopun Mandōdariyē mātāyē yānē
‘ṭ^uh wantam kyāh mē ōsum karmalānē^u 1015.
- dapan, tamī lōla-sūty yith dop^u tamis-kūn
‘yithay-pōthīn zan^um sōruy chuh būgun^u 1016.
- ‘kaway-bāpath tē lōj^uth nāra-wyazamal
‘kēthay sandrama khoṭ^utham tārakan-manz 1017.

- ' kuway-bāpath wadan chēkh mōkta hāran
 ' kēthay sōsan koruth dōn gul-i'-anāran 1018.
- ' kaway-bāpath tē lōguth aṣhka-pēcān
 ' matayawadtam kēthay khōruth razē pān 1019.
- ' kaway-bāpath yēmb^r-zal bara kūr^atham
 ' horuth rath wārayāh bēb nāra būr^atham 1020.
- ' kaway-bāpath koruth sōmbul paraishān
 ' maran bulbul karān armān ba-armān 1021.
- ' kaway-bāpath tē wuñ nilyēy wōzālⁱ nam
 ' khēwan chēkh gam tē ami-sūty kyāh gatshiy kam 1022.
- ' kāmīy dop^{nay}, " ma kar kuni sāta ārām "
- ' kāmīy dop^{nay}, " tē gāthⁱnay mandēñēn shām " 1023.
- ' kāmīy dop^{nay}, " tē lōlas yūts^a gatshiy hōl "
- ' kāmīy dop^{nay}, " tē dushman ōsⁱnay mōl^a " 1024.
- ' kāmīy dop^{nay}, " lōkūt^a āwāra sōpan "
- ' kāmīy dop^{nay} Rāwanas, " hiyē-māl phōj^a wan " 1025.
- ' mē būzum hiy niyēm bōna nōg^rrōyiy
 ' yih kāmⁱ yuth^{nay} zinday gāthⁱnay judōyiy 1026.
- ' bōh nay wōñ cyōn^a gam khyon^a yūt^a tsālay
 ' pakum sūtin nimath karathas hawālay ' 1027.
- wadan gayē lūj^a wanani Mandōdarī zār
 wodun tyuth^a yuth^a narakan tshēta gatshan nār 1028.

53. MANDÔDARĪ'S LAMENT. SHE INTERCEDES WITH RĀMA FOR SĪTĀ.

(Metre, Accentual.)

- ' parayō lōla yēñhi " Rāma Rāma "
- ' ma wōñ rōsh Rāma-tāndarō 1029.
- ' t^ay chukh hiyē and^aruk^a dāna
- ' yih chēy pāna yēmb^r-zal
- ' kyāh kara bara kūr^atham khāmā
- ' mav rōsh Rāma-tāndarō

53. MANDÔDARI'S LAMENT.

1030-1035

- 'parayō lōja yēshi "Rāma Rāma"
'ma wōñ rōsh Rāma-ṣandarō . 1030.
- 'gōlābō mav ṣalum trōvith maswal
'maswal pān nōvith chēy
'yēmb^arzal-pāna bādām-cashmō
'mav rōsh Rāma-ṣandarō
'parayō lōla yēshi "Rāma Rāma"
'ma wōñ rōsh Rāma-ṣandarō 1031.
- 'yih chēy butarāth ṣ^h chukh nab
'mav dīs dab dōgun^u mār
yih chēy tan ta ṣ^h chēhas jāma
'mav rōsh Rāma-ṣandarō
'parayō lōla yēshi "Rāma Rāma"
'ma wōñ rōsh Rāma-ṣandarō 1032.
- 'Dashērāwun ōs^u mē bahānay
'bōh ōs^us pāna pariyē-zāth
kawa zāna Dayēs khōsh kyāh āmō
'mav rōsh Rāma-ṣandarō
'parayō lōla yēshi "Rāma Rāma"
'ma wōñ rōsh Rāma-ṣandarō 1033.
- 'ṣ^h ōṣukh mājē māl'shē-khānay
'yih ōs^y pāna yēmb^ar-zal
'karmalāni yiy mē nēkhpūr^u ṣāmō
'mav rōsh Rāma-ṣandarō
'parayō lōla yēshi "Rāma Rāma"
'ma wōñ rōsh Rāma-ṣandarō 1034.
- 'yih chēy mājē-hūnz^u shīr-khārō
'āwāra gōmūt^u mālīni az
'cyōnam dōd blyē dāma dāma
'mav rōsh Rāma-ṣandarō
'parayō lōla yēshi "Rāma Rāma"
'mā wōñ rōsh Rāma-ṣandarō 1035.
- 'ōsus lāni drāyēm krāni
'karma-lōn^l myōn^l won^unam yiy
'dop^unam ṣas ti yiy lēchyāmō
'mav rōsh Shyāma-sōndarō

- 'parayō lōl: yēṭhi "Rāma Rāma"
 'ma wōñ rōsh Rāma-ṭandarō 1036.
 'gūṇḍ^umas kūñ^u ṭhuñ^um kōli
 'mē dop^u zōli gayēs-nā
 'shēhra lūb^utha kina kuṇi gāma
 'mav rōsh Rāma-ṭandarō
 'parayō lōla yēṭhi "Rāma Rāma"
 'ma wōñ rōsh Rāma-ṭandarō 1037.
 'azalaki lāni ḍiyi bāgi
 'ṭēy pata lāgi ṭōnz kyāh dāy
 'pās kar pitarēñē din mā pāma
 'mav rōsh Rāma-ṭandarō
 'parayō lōla yēṭhi "Rāma Rāma"
 'ma wōñ rōsh Rāma-ṭandarō 1038.
 'hārān āyēs ashicē ṭāla
 'lāran sūty Sītā hēth
 'khōsh yiwawān¹ khōsh andāmō
 'mav rōsh Rāma-ṭandarō
 'parayō lōla yēṭhi "Rāma Rāma"
 'ma wōñ rōsh Rāma-ṭandarō 1039.
 'kanāki myāni hē kanadūrō
 'bōh gūra-gūra karayō
 'dūra-phali myāni khōsh-kandāmō
 'mav rōsh Rāma-ṭandarō
 'parayō lōla yēṭhi "Rāma Rāma"
 'ma wōñ rōsh Rāma-ṭandarō 1040.
 'haṭāki myāni hā mōktahārō
 'pōkhta-kāra kar mō hōl
 'guma-bōl¹ lōla cyāni āmō
 'mav rōsh Rāma-ṭandarō
 'parayō lōla yēṭhi "Rāma Rāma"
 'ma wōñ rōsh Rāma-ṭandarō 1041.
 'guma-haṭi myāni būm kōpōni
 'mūhani tira mōr^uthas bōh
 'siyā-cash^una chēy bādāmō
 'mav rōsh Rāma-ṭandarō

54. MANDÔDARĪ BRINGS SĪTĀ TO RĀMA. 1042-1053

'parayō lōja yēshi "Rāma Rāma"
'ma wōñ rōsh Rāma-ṣandarō 1042.
'prakāshē-sūty yēli rōza hōshē
'gōlābas gav kōṅga-pōshē-raṅg
'dīl gav saṅṅ ta tan gayē trāmō
'mav rōsh Shyāma-sōndarō
'parayō lōla yēshi "Rāma Rāma"
'ma wōñ rōsh Rāma-ṣandaro' 1043.

54. MANDÔDARĪ BRINGS SĪTĀ TO RĀMA. RĀMA'S DOUBTS ABOUT SĪTĀ. THE
GODS AND DAŚARATHA BEAR WITNESS TO HER PURITY. THE ORDEAL
BY FIRE.

(Metre, *Īzaj*, ∪ - - -, ∪ - - -, ∪ - - -.)

mudā Mandôdarī Sītāyē hēth gayē
wadani lūj^u Rāma-autāras paṛan pēyē 1044.
wodun^u wārāh dopun tās, 'myōn^u kar pāy'
dopus tām¹, 'gath ṣē chēy Lankāyē-manz jāy' 1045
kūr^us tami lōla-sūty līlā sa būz^un
dilāsāh dīth tīthay Lankāyē sūz^un 1046.
dilāsāh dīth sa yēli sūz^un ba-Lankā
pakan gav dūj^u pakani tas-sūty sa Sītā 1047.
dopun Sītāyē-kun tām¹ Rāma-ṣandran
'ṣē-kun wuch¹wuch¹ mē wārāh man chuh ḥand^uran 1048
'gōḍaṇ tām¹ rūkhēsan dar-dīl kūr^uy jāy
'ṣhēṭyōy mā man tamyuk^u mā chuy ṣē parwāy 1049.
'dōyum^u ṣsuy sēṭhāh gōmot^u ahankār
' "mē-pēṭh dēwāna gōmot^u Rāma-autāṅ" 1050.
'trēyim^u trīvarna ṣs^ukh-nā ba-Lankā
'dapan sōriy, "kūn^uy zūñ^u ṣs^u Sītā" 1051.
'yih ṣūrim^u cyōn^u buth^u ḍishith ḍolum tnan
'ṣhēñ^uy yōrī ṣhēnith wōñ gōs dushman 1052.
'mṣhōbath gav kathāh sūrum ṣamannā'
tīh būzīth lūj^u wadani kōtāh sa Sītā . 1053.

- dōpun tas-kun, 'satūc^u sōkhī anay wōñ
'trikōṭī dēwatā sōriy anay wuñ', 1054.
- wuchun ākāsh-kun wūtsh^u tōra wōñ
'chēh pāpau-nish judā yih lāl-i-kōñī' 1055.
- pryushun Sūrēs tāmīy wārā^u kasam hōy^l
'yih chēy nirmal apoz^u dōrzan hēyin nōv^l 1056.
- dopun Yindras, 'pozuy Nārān-nēmāt^l wan
'mē mā zāh Rāma-tsandras-rost^u dolum man' 1057.
- kasam Yindrāza hāwan, 'tā-ba-ī-hāl
'kañēkh Sītā mē chum sākhyāth Mahākāl' 1058.
- wadan Sītā dapan tas, 'chukh tsh^h autār
'kasam chum yly tē-path gatha nēnd^uri bēdār 1059.
- kasam chum yiy paraḍēn-nish lagēm pām
'kasam chum brōṭha bēh bar-pharsh-ē-ārām 1060.
- 'tē-rostuy kus dōyum^u tsh^y chukh trēkāran
'yēman rātas dōhas sōriy chih tshāran 1061.
- 'kasam chuh yiy tē-rost^u-ay kāh mē khōsh ām
'sahā āsum mē wōñ kāsum parūz^u pām' 1062.
- wodun yūt^u, gōs Dashērath rāza paidā
dopun gōbaras, 'pozuy nirmal chēh Sītā' 1063.
- wonus tām^l Rāma-tsandran, 'āy^l Dil-ārām
'wanay wōñ poz^u taway āsakh na bad-nām 1064.
- 'ūñ^uth yēlī shrotsarūc^u sōkhī dyututh lāph
'tsh^h atsh nāras-andar sōruy tsaliy pāph 1065.
- 'sēthāh rōt^u won^u sarāphas-kun sōn^ur^l bōz
'"nāniy sōn nāra eirith yāra khōsh rōz" 1066.
- 'tsh^h atsh nāras-andar yod^u chiy tē rāt^l gōn
'tatiy gathi sara sartal āsī yā sōn' 1067.
- shēmāh gardaḥ gayēs hūj^u lūj^u wadani
'tīh zānakh yēs yih bāni tas tshyāh sapanī' 1068.

- munōdī drāyē yiy nōsūrī loḏ^u trān
balin yā nār zōlin tas chuh tiy jān 1069.
- wadan Sītā jamā gay pānz¹ ta wādar
ogun shītan kruhan sōpon^u barābar 1070.
- dapan kēh, 'nāra¹ dazi wuñ pōparis tan '
dapan kēh, 'āsi wuñ prazalan shēmāh zan ' 1071.
- dapan kēh, 'ṣāyē sōrgūc^u hūr nāras '
dapan kēh, 'wāti wuñ mā sōrga-dwāras ' 1072.
- dapan kēh, 'asōra-sandi-puthy gōs yuth^u hāl '
dapan kēh, 'pariyē wuñ āch¹dar walēs nāl ' 1073.
- dapan kēh, 'kyāh-sanā kyuth^u-hyuh^u banēs rang '
dapan kēh, 'dūr^u yuth^u duniyāh gathēs tang ' 1074.
- dapan kēh, 'Rāma-ṣandran hyot^u amis khūn '
dapan kēh, 'nēri wuñ zan abra-tala zūn ' 1075.
- dapan kēh, 'yiy chuh tas yēs pāph āsan '
dapan kēh, 'kūh na karmūc^u hān kāsan ' 1076.
- pakan gayē pāna āmūt^u Mōha-māyā
pakan phīrīth wuchan chēy ṣhāyē ṣhāyā 1077.
- pakan gayē pāna yīran āyē Sītā
tīthis nāras-andar zan wūt^uh^u ba-daryā 1078.
- karan mōrchala ṣs^us nāra-pēth¹ rēh
'wāday rath kath karum sāthāh atiy bēh ' 1079.
- dazith gav tas wuchith sōruy ṣandan-kāth
sa tizūc^u rēh wuchith d^uh ṣol^u diwan lāth 1080.
- suh gairath nār dīshith pāth gav az-nūr.
gayēs kēh ṣ^uhē kēshāh basm kēh sūr 1081.
- riwan Sītā pēwan tas-pēth tēngal^{*} kūt¹
raṭan gul zan ṣaṭan kōsam athau-sūty 1082.

- dazith yēli nār gāv' tā 'cār-dah rōz'
 ṣōdūṣh^a ṣandrama sōpon^u mäh-i-dīlōz 1083.
 achēn lūj^u zūn wuch' wuch' ṣandramas-kun
 wanani jāg', 'kami sangara hāvi darshun' 1084.
 sapon^u ṣandrama zan shāmas namūdār
 wuchith tas-kun ṣolukh sārēn gaṭakār 1085.
 wuchukh tas krūd gōmot^u ḍēka-nishē dūr
 dopukh, 'Lākh'mī chēh mā Brahmā-juvūñ^u kūr^a' 1086.
 sōnāk' wast^r walith yēli drāyē Sītā
 shurāh sāmāna tami ān'māt' sarāpā 1087.
 wōnduk^u ṣol^u gōsa gam sapūñ^u sōkhas-tal
 gōlābas mīj^u biyē bāgūc^a yēmb^r-zal 1088.

55. THE COMING OF SPRING. RĀMA'S RETURN TO AYŌDRYĀ.

- ṣalith gāv shin rūd^u ṣhēph dith suh dar-kōh
 zēmīstān sūr^u sōtān' āy r^t' dōh 1089.
 raṭith tas yir^u kumis dīt' nyōv' paizār
 arīñē-pōshēs sapūñ^u hiyē-māl bēzār 1090.
 wonuy yīy ṭēka-baṭañēv gīli-ṭūryēv
 wuchith tas sōsanās āmūṣ^a phaṭith zēv 1091.
 asani lāg' pānavūñ^u waṭa-phāṭ' ta zindōr
 kōngas wuch pōparay rūzith gayēs khōr 1092.
 laḍar-pōshēn anāras kor^u gulis myūṭh^u
 wanan kanṭhas, 'hasa, asē kaṭsi mā ḍyūṭh^u' 1093.
 asan kōsam khasan zuv handi-pōshēn
 ṣasan ṣambakh wadan maswal chēh tōshēn 1094.
 yih pampōshēs dapan hiy-āsmōnī
 'mē-ēṭty kēṣhā thavūñ^u gaṭhi pōr^u zōnī' 1095.
 bab^r-lāran tabar hēth gair-ē-jīnsan
 mōshka-sūtīn ṭhonḍun sameār zi han-han 1096.
 wōzāl^u-pōshau-sūtīn yēli sabz gāv kul^u
 gulān-pēṭh ṭhāla māran chuy suh bḷbul 1097.

UTTARA KĀṇḍA.

56. RĀMA'S RETURN TO AYŌDHYĀ.

sapūñ ^a yēli sabza ^a sabzī sōr ^a butarāth yēshāh, sōpūñ ^a garas tas drāv r ^o t ^u sāth	1098.
wōthith ākōshi gav bar-takht-i-Rāwun pakan Yindras thēkan nēhadāv chuh hāwun ^u	1099.
ṭ ^a kan tot ^u wōt ^l yēti-nā ōs ^a tas mōj ^u suh wōtith wōt ^u Lākh ^l man sūty hēth phōj	1100.
bihith gam hēth sēthāh mātā Kusalyā asān ^a āyēs wanani lūj ^u tas Sumātrā	1101.

57. SUMITRĀ'S SONG.

(Metre, accentual.)

‘hāryēy bōz pōshēnūlūñ ^u bōla-bāshē ‘āshē-rastēn gāsh haiy āv	1102.
‘dam chuh duniyāh ṣaṭith wālawāshē ‘zāla lāg ^l rāzahams kathī kan thāv ‘Rāma-juv ^u shēch ^l haiy lūz ^u anda-gāshē ‘āshē-rastēn gāsh haiy āv	1103.
‘brūṭhim ^u āsh chēy nēnd ^a ri nāshē ‘sēnd ^a ri-tham sōn ^u āgan ṣāv ‘hada-rost ^u dila tas kar talāshē ‘āshē-rastēn gāsh haiy āv	1104.
‘lalawun lāla-phol ^u ma kar shur ^l -bāshē ‘sulawun sulavith hāl tas bāv ‘mōlawani gāshi nyun ^u phōlawani gāshē , ‘āshē-rastēn gāsh haiy āv	1105.
‘pātāla khot ^u kina, woth ^u ākāshē ‘‘prakāshē tasandī-sūty dāg haiy drāv ‘nāv chus azalayē abadaḍki gāshē ‘‘āshē-rastēn gāsh haiy āv	1106.

- t wōhttay bōzi kārtaś žōrī
 'Rāma-juv bōzi-nā yiyl-nā sōn"
 'zāra-pāra kartas bōzi-nā bāshē
 'āshē-rastēn gāsh haiy āv' 1107.
- 'Kiki ta Kusalyā āyē brōṭha lārān
 'būzukh zi Rāma-juv tā Lākh¹man āv
 'kan thav kathan bōzta bōla-bāshē
 'āshē-rastēn gāsh haiy āv 1108.
- [Sumitrāyē dopⁿnakh, 'wān¹tav wāray
 'apozⁿ chwā pozⁿ chwā Rāma-juv sōn"
 'aṇṇēgoṭⁿ gōmotⁿ ōsⁿ āv wōñ gāsh
 'āshē-rastēn gāsh haiy āv' 1108a¹.
- pāna tām¹ korun darm ta dāṇay
 nagarāk¹ lūkh gay traph¹th sōriy
 jānawār bōlani lāg¹ kārēkh bōla-bāshē
 āshē-rastēn gāsh haiy āv 1108b.
- samith sōriy āy tot¹ lārān
 dēwatā sōr¹ tōtā karanē lāg¹
 sārēv^y samith wonⁿ, 'āv az prazi gāsh
 'āshē-rastēn gāsh haiy āv' 1108c.
- kāmādini sⁿh āv gāsa hēth pānay
 shāl gūbⁿ hōrⁿ brōrⁿ āsa yēkh-jā
 sōriy chih karan panāñē bōla-bāshē
 āshē-rastēn gāsh haiy āv 1108d.
- gyāna zōnⁿ sārēv^y gyānawālēv
 āmotⁿ chuh Bhagawān pāna zanmas
 bāhan sūrēn-hondⁿ chuy tas prakāsh
 āshē-rastēn gāsh haiy āv 1108e.
- Rāma-juv yēli byūṭhⁿ takhtas pānay
 dēwatā sōriyⁿ samith āy

¹ Verses 1108a-1109 occur only in one MS. They are a mixture of verses celebrating Rāma's return from exile, and of memories of the rejoicings at his birth. Cf. verses 88, 90.

• 58. KAUSĀLYĀ'S JOY.

1108f-1118

prath jāyi sōpān¹ nagma ta¹ nācē
āshē-rastēn gāsh haly āv

1108f.

zūna-pāch¹ navim^u sitras kyutuy
bōdwār rūhin vrushē-lagⁿ ōs^u
arda-rāth gōmūts^u ōs^u āv biyē gāsh
āshē-rastēn gāsh haly āv

1108g.

prabāth phōl^u tōy būz^u yēli rāzan
khōsh gav Dashērath vēṭhani log^u
Vasishṭhan dop^unas zāv phōlawani gāshē
āshē-rastēn gāsh haly āv]

1109.

58. KAUSĀLYĀ'S JOY.

(Metre, *Hazaj*, ∪ - - -, ∪ • - -, ∪ - -.)

‘wōthith wananōv¹tōs wōlinji shēr drāv
‘suh tsol^umot^u Rāma-juv Sītāyē hēth āv ’

1110.

tih yān won^unas tamis kētha-pōṭh¹ osh^u rūd^u
wasith pēyē rāza Dashērath zan tēliyi mūd^u

1111.

wonun sārēn¹, ‘‘tsalith gav yār’’ wān¹tav
‘suh rūṭhum Rāma-juv tas zāra wān¹tav ’

1112.

tatiy tami dōd¹ wān¹, ‘gāth¹nas balāy dūr ’
tih būzith sōpanani log^u shēstras sūr

1113.

pakan gayē dōn achēn rūdus na kēh gāsh
achiv dyūṭhun gōbur biyē āv tas gāsh

1114.

korukh yēli nālamot^u dōnaway wasith pēy
onukh yūts^u zōr lōlan bēkhabar gay

1115.

ganz^r yēs āsi tas hyuh^u rōw^umot^u lāl
lābēs yēli kyāh gāthēs tas^ukun wuchith hāl

1116.

wadana-sūtīn badan dōnawān¹ wanyēyēkh
bandan-kun band zan nistar sanēyēkh

1117.

Sunlitrā āyē and¹ and¹ grāyē māran
pakan mōkṭa chakan pēṭh¹-kin¹ sitāran

1118.

- ' Rāma-śandra Hari-Nārāyeṇō
 ' lāgay dāna-dānāy hiy 1119.
- ' manas mā śē roṭ^utham gōsa
 ' laḡayō tōsa-pōbarē
 ' āham hēth ś^h Lākh^hmī pāna
 ' lāgay dāna-dānāy hiy 1120.
- ' khot^uham pūri-kani sūrē-rūpa
 ' śalēm mūrē-alarun^u
 ' ś^h chukh pāna zuwuk^u jāna
 ' lāgay dāna-dānāy hiy 1121.
- ' mōktuk^u hār śē chuy haṭi
 ' chēsai maṭi pālani
 ' wuchana cyāni wōḡanan shāna
 ' lāgay dāna-dānāy hiy 1122.
- ' ś^y chukh ann ś^y chukh dana
 ' ś^y chukh mana-manzuk^u tiz
 ' śē khyāh wanay bōh kyāh zāna
 ' lāgay dāna-dānāy hiy 1123.
- ' ś^h chukh hēri ś^y chukh bōna
 ' wañām mana wuchath nēth
 ' ś^h chukh ś^y zānakh pāna
 ' lāgay dāna-dānāy hiy 1124.
- ' ś^h chukh mājē zāmōt^u rāja
 ' ś^h chukh wājē nishānāy
 ' ś^h chukh pāna mā^hshē-khāna
 ' lāgay dāna-dānāy hiy 1125.
- ' ś^h chukh hiyē and^uruk^u dāna
 ' ś^h chukh jāna-mīrāh jān
 ' mē śali wānda-nishē armāna
 ' lāgay dāna-dānāy hiy 1126.

80. RĀMA'S HAPPY RULE.

1127-1137

'wōṭhum tāḷ lōgum shēri
'wōnduk" nēri tamannā
'yēṭhi yus na suh nēth āsi hairāna
'lāgay dāna-dānay hiy ' 1127.

80. RĀMA'S HAPPY RULE.

(Metre, *Hazaḷ*, ∪ - - -, ∪ - - -, ∪ - - .)

tamiḥ Sītāyē biyē dōn rāja-zādan
lajēkh byon" byon" wandani tima cashma pādan 1128.

kōṭhis-pēṭh kala hēth tami lalanōvin
dilāsāh dīth sambōlin sulanōvin 1129.

jamāh sōriy khal^ukh yēli āy yēkh-bār
samīth tas Rāma-ṭandras yīṭ wānikh zār 1130.

Shēṭurgun Baruth biyē lūkh āy sōriy
lagani lāg¹ Rāma-ṭandras pōr¹-pōriy 1131.

tulukh mōrchala kār¹ kār¹ lōg^uhas tāj
Hindustānas korukh mūkūph chath bāj 1132.

sapūṇ^a mashhūr yēli tiṣh^u hukmrōnī
tiḥ amrēth, cēth lukau lūb^a zindagōnī 1133.

tapīshōr rēsh¹ ta wādar jūg¹ brōhman
sapān¹ khōsh-dīl Dayēs-kun gonḍ" timau man 1134.

ānikh ganjīna mutsarōvikh khazānay
dītīn darmaḥ garīban panani pānay 1135.

parani log" 'Rāma Rāma' sōr" ālam
borukh ānand trōwukh sāryukuy gam 1136.

kūr^an yūṭ^a kāl tāmath hukmrōnī
ḍapān ṣe¹, gūṭh^a zi āsūṇ^a-ṭūr^a jawōnī 1137.

ITI ŚRĪRĀMĀVATĀRACARITAM.
ATAḤ PARANĀ LAVAKUŚAYUDDHACARITAM.

II.

ATHA LAVAKUŚAYUDDHACARITAM.

61. SĪTĀ'S CONCEPTION.

(Metre, *Hazaḥ*, ∪ - - -, ∪ ' - - -, ∪ - - -.)

- dōhāh akh Rāma-ṣandras bab ṣētas pēv
wonuṣ tam' sōpan', 'cyōn' pōtrō mē gam khēv' 1138.
- onun ryosh" nād dīth won"nas panun" hāl
dopun, 'gaṣhi dōn achēn āsun" trēyum" lāl' 1139.
- Vasishṭhan yith korun tāñ jag-i-ashōmīd
dyutun Sītāyē amrēth cyon" porun vīd 1140
- bahārāk' dōh zaṁin ōs" zāpharōnī
āb'r'-naisōn' roṭun tami lāl-i-kōnī 1141.
- wanan, tāñ yāñ rūṭ'kh hōgiñē-andar jāy
dapan, wōṭh" hōgiñēn-sūty hōgiñēn nyāy 1142.

62. SĪTĀ'S SONG TO RĀMA.

[Sītā wanān Rāma-ṣandras.]

(Metre, Accentual.)

- 'mōr"thas madanō thlv"tham lāJan
'pādan wandayō zuv tay jān 1143¹.
- 'mātā Kusalyā āyē brōṭha lārān
' " Rāma-juv raṭahōn nālamati bōh "
' Sumitrā chēh lāran, " wandas zuv pādan "
'pādan wandayō zuv tay jān 1143a.
- 'mātā yēli dīth" tam' Rāma-juwan
' Rāma-juv paran pyōs pēth pādan
' Kikiyi zuv wond" Rāma-juwas pādan
' " pādan wandayō zuv tay jān " 1143b.
- 'nād dīth onun Vasishṭha mahā-ryosh"
' wuch-bā nēchatur rāj dimōs
' sōriy paran pēy tasandēn pādan
'pādan wandayō zuv tay jān 1143c.

¹ Verses 1143-1144 occur only in one MS.

- ' Baruth ta Shētrugñ āv brōṭha lārān
 ' Rāma-juwas paran pēy pādan-pēṭh
 ' "mōrchala-tāj dīth wanday zuv pādan"
 ' pādan wandayō zuv tay jān 1143d.
- ' khōsh gav naḡar ḡyūṭhukh yēli rāza
 ' ṣōriy darm dān lāḡ¹ karanē
 ' khōsh gav Rāma-juv būz²nakh pānay
 ' pādan wandayō zuv tay jān 1143e.
- ' zanm pyōy³ hyon⁴ Rāwanani bāpath
 ' hīthāh Dashēratha-rāzanē
 ' taway wanwās ḡōkh t⁵h pānay
 ' pādan wandayō zuv tay jān 1143f.
- ' wanwās byūṭh⁶ham Danḡakh-wanay
 ' āshram roṭuth wanas-manz
 ' Shūrpanakhi viḡ kor⁷ āyē tot⁸ lārān
 ' pādan wandayō zuv tay jān 1143g.
- ' pach rēth yēli goy⁹ ṣasandis wādas
 ' Shūrpanakhi shēch¹⁰ kūr¹¹ tas Rāwanas
 ' tumbalyōv Rāwun lāryōv pānay
 ' pādan wandayō zuv tay jān 1143h.
- ' sán'yās lōḡith ḡōs yēli dānas
 ' tūri āv Sītā hēth pānas
 ' bram kētha dyutun tīthis Bhagawānas
 ' pādan wandayō zuv tay jān 1143i.
- ' gayē yēli khabar tas Bhagawānas
 ' būzun zi Sītā hēth gav Rāwun
 ' pāra pāra korun sōna-sandēn jāman.
 ' pādan wandayō zuv tay jān 1143j.
- ' wati yēli nīr¹² nīr¹³ ḡīṭhikh tim wādar
 ' nāla tul¹⁴ timau, "kam-sanā chih"
 ' Rāma-juv ḡyūṭh¹⁵ yēli Halmāt¹⁶ pānay
 ' "pādan wandayō zuv tay jān 1143k.
- ' zār pyōn¹⁷ ḡōztō Shrī Bhagawānō
 ' "pādan wandayō zuv tay jān" 1143k.

- ' Rāwanas mārani ākh Bhagawānō
 ' Rāwun tiy zānawunuy ōs"
 ' dōha aki dop^umas, "ma kar aparāḍay"
 ' pādan wandayō zuv tay jān . 1143m.
 ' "Sītāyē hēth ākh Danḍākh wanay
 ' "taway Rāma-juv mārani ōy
 ' "zāra pāra tas kar, chuy autārō"
 ' pādan wandayō zuv tay jān'] 1144.

63. THE TREACHERY OF SĪTĀ'S SISTER-IN-LAW.

(Metre, *Hazaḥ*, ◡ - - -, ◡ - - -, ◡ - - -.)

- tamis Sītāyē mā ōs^us lōkūṭ^a zām
 tamīy kyāh kor^u tamis bar-mandiññēn shām 1145.
 gamot^u ōsus tamis Sītāyē-sūty wōr
 lobun yēli dastagāh pēv tas kōṭhēn pōr 1146.
 rash^ukh on^unas ta wuch^utav kyāh yih won^unas
 prangas khōr^un ta tāl^u-kin^u cāh khon^unas 1147.
 ' ō^uh chēkh mā zāh-ti kāmāh myōñ^a bōzan
 ' panūñ^a ōsith vēndan chēkh, "chēm yih dushman" 1148.
 ' prīṣhay pāz^u-kin^u gathēm līkhith mē hāwun^u
 ' ba-sūrath ōs^u kas hyuh^u Dashē-rāwun^u 1149.
 sa ōs^u nā tas-nishin wārā garāzmand
 dōyum^u zōnun na, 'yih mā kēh karēm phand^u 1150.
 trēyim^a triyē-sanga-nishē wananas na cāray
 sapūñ^a āwāra Sītā biyē dubāray 1151.
 yih tūrim^a kath tārēr yēli tas sōkhas gav
 ahankāras karan chuy yiy Sadāshiv 1152.
 natay pūñsim^a panun^u tas yiy mudā ōs^u
 gōbēr hōrith gathun gara tēr mā gōs 1153.
 shēyim^a shēṇkā kūr^us lūkau-phūr^us zām
 satim^a kath Rāma-sandras dōb^u dīs^un pām 1154.

65. LAKṢMAṆA ABANDONS SĪTĀ IN THE FOREST. 1155-1168

amā alṭhim^a p̄ryuṭṣhus tām¹ Rāma-bandran
'wanum wuñ-kēn pozuy kyāh chuy maṅgan man' 1155.

dopus tamī, 'chēm wanas gashanūc^a manas rāy
'gashīth tīm rish¹ bōh wuchahōkh biyē tihūnz^a jāy' 1156.

navim^a. Nārāyēṇan yuṭṣ^anas yih pānay
dahim^a Dayē-wākh tas-nishē yiy bahānay 1157.

yih kōhim^a kath kuniy kēh kar chuh lārun^a
khaṭīth bēh wōñ raṭīth Bhagawān ṭ^ah ṭhārun 1158.

mudā tamī līch^a sūrath tas dopun, 'ḍēsh
'yih Rāwun-Naraka-wōsī vēh khēwan ḍēsh' 1159.

raṭīth tamī nīth tithay bōyis sa hōv^an
wuchiv kētha-pōṭh¹ Sītā māranōv^an 1160.

dopun¹ tas-kun, 'ṭ^ah wuchtan bāyi kyāh chuy
'dōhay Sītā wuchān ath-kun tulān huy 1161.

'mē niyēmas ṭūri yēna tana pān mārān
'wadan, "mētrav," chēh nētrau khūn hārān 1162.

'sa wōñ bōzēm, "sa kākaz-han niyēm zōm^a"
'ṭhunēm rāṭrīth gayēm ḍōgīñē-sūtīn kōm^a' 1163.

64. RĀMA INSTRUCTS LAKṢMAṆA TO ABANDON SĪTĀ IN THE FOREST.

tih būzīth Rāma-juv bētāb sōpon^a
onun Lākh¹man wonun sōruy tamīs-kun 1164.

'ṭ^ah gash Sītāyē-sūty trōvith ṭhunun wan
'natay māran tithay yītha biyē na bōzan' 1165.

wañās tam¹ Lākh¹man 'rūduy na yiosāph
'satī Sītā mē wantam kyāh korun pāph' 1166.

65. LAKṢMAṆA ABANDONS SĪTĀ IN THE FOREST.

niyēn Sītā wanas-kun nīth ṭhunani dūr^a
marōshē-zōṭ^a-manz kaḍīth zan sōrga-nishē hūr 1167.

dapan, wārā suh Lākh¹man-juv, riwān ṭe^a
pakan path-kun, nazar phīrith dīwān ṭe^a 1168.

- wādana-sūty gōs^{c c c} tas hyot^unas dilas nār
 wuchāṇ^u ōs^u sāta sāta dēwa yiyēs ār 1169.
- wanan, Sitāyē won^u tas Lākh^hmanas-kun
 ‘t^h wantam wāra ōkh^ur^u kyāh mē sōpon^u 1170.
- ‘latan-hond^u rath watan lārēm yih kyēh gōm^u
 ‘bōh chēs zānan yih wōpadīsh mā korūm zōm^u’ 1171.
- dopus Lākh^hman-juwan, ‘sāthāh yitly bēh
 ‘jigar dod^u nēra kot^u chēm shēra-pēth^h rēh^u’ 1172.
- yih kath būzith wasith bōn lūj^u khēnē vēh
 tūj^us pōr^uzān, yith pānas lūj^us rēh 1173.
- mañēn gōs gāsh kam dini lūj^u kañēn phēsh
 dopun tas, ‘trāvtam gōḍa cyāvtam trēsh^u’ 1174.
- suh gav tshōḍith onun tas pōñ^u dūriy
 wuchun pyēmūt^u nēnd^ur tas pariyē hūriy 1175.
- tab^uri-sūtin tsaṭith buth^h-kin^h pēmūt^u ōs^u
 pathar pēth pōshē-thūr^u zan bara gamūt^u ōs^u 1176.
- wuch^un zan shēv gamūt^u Brahmā-juvūñ^u kūr^u
 gānīmath zōn^u tām^h tas-nish talun^u dūr^u 1177.
- thowun pā-lōṭa āwēzān kulis-kun
 hyotun tām tas buthis-pēth pōñ^u pashpun 1178.
- tithay phīrith suh Lākh^hman āv riwāṇay
 yithay kāh chin raṭith mārani niwāṇay 1179.
- wadan buth^h-kin^h pathar wās^h wās^h pēwān ōs^u
 tih mā tasandēn padēn rukhsath hēwān ōs^u 1180.
- ‘Wumā-dēvī khēmā kartam khotum pāph
 ‘mē chum wōlinjē chōkh āmot^u tē chuy zāpa 1181.
- ‘dayā kartam chēyēy sōth kina horuth prān
 ‘pazyā tas yēs mē hyuh^u yuth^u āsi santān 1182.
- ‘mē kar tākath tē-kun wuchānas ḍubāray
 ‘hēmay rukhsath padēn-pēth wāra wāray 1183.

66. SĪTĀ FORLORN.

1184-1198

- ' tē āt' trōvith^u achēn pūt^u dith^u tēlān ās
' shēran yln mājē gōbaran-pēth karan pās 1184.
- ' mē kar gōth^u Rāma-sandrun^u hukm bōzun^u
' bōh kar tas wātahō yith kāmē sōzun^u 1185.
- ' natay tēl^u kōna māryānas ba-shēmshēr
' ba-khōrī yēli hukum kor^unam tē-sūty nēr 1186.
- ' natay mātā tē ōsuy karmalānē
' ar^uth ath yjy chuh tēhādun^u kyāñ chuh mēnē ' 1187.
- wodun tyuth^u gōs sandrama rambawun^u rav
namaskārāh karith shēhras-andar gav 1188.

66. SĪTĀ FORLORN

- sapūñ^u bēdār Sītā pā-phēri-sūty
gumau-garmau-sūtīn wāt^ur wanyēmāt^u 1189.
- wuchun Lākh^uman sēthāh tas-nishē gamot^u dūr^u
galani lūj^u zan alani lūj^u wāwa-sūty mūr^u 1190.
- dopun, ' kyāh gōm kām^u sarpan wolum nāl
' pēnam mā kāv wōñ yiti mā khēnam shāl ' 1191.
- wadana sūtīn achēn tas gāsh kam gōs
suh mā Lākh^uman tamis trōvith tēlān ōs^u 1192.
- riwan dyūthun yiwan zan pānasay-kun
rumāh rūzith nazari-tala gaib sōpon^u 1193.
- wanani lūj^u pōn^u-pānas-kun sōndar māl
' wadana sūtīn chatyēm mā wuñ achēn lāl 1194.
- ' taway mā chum-na Lākh^uman drēth yjwan
bīhith lūj^u pakani kina sadahan thawapī kan 1195.
- rumāh rūzith suh mā zōnup garay gōm
' tne trōvith sūrī kūr^unas dūrē kyāh gōm ' 1196.
- wadani lūj^u dādi sarōn shākh sōpān^u
banīn shētran kañēn kyāh cākh sōpān^u 1197.
- wadana-sūty jānawāran ākh sahlāb
wanas-nishē man dōlukhr tēl^u wōt^u Panjāb 1198.

- gufau yēli wuch^u, tasond^u buth^u zan pēyēkh hāy
raṭith zaṛdī mēṣṣē-tal-kun rūṭ^ukh jāy 1199.
- tan-ē-tanhā sa Sītā kyāh kuñ^y zūñ^u,
kaṇḍyau-śāṭhau-sūtin yēkh-sān sōpūñ^u 1200.
- achiv-kinⁱ osh^u athau khōrauⁱ horun khūn
pēwan buthⁱ-kinⁱ wasith cashman lūj^us cūn 1201.
- wanani lūj^u, 'kot^u suh gav yēmi nāra zōj^us
'suh kot^u gav yēmⁱ bōh karmani-śāṭha lōj^us 1202.
- 'suh kot^u gav yēmⁱ kūr^us ada nāra-nish sōn
'suh kot^u gav yēmⁱ karith yēkh-sān dyut^u dōn 1203.
- 'suh kot^u gav yēmⁱ kūr^us wuñ-kēn awāray
'suh kot^u gav yēmⁱ barith diṣ^unas bōh nārāy ' 1204.
- sa akh nōzikh badan biyē yīṣh^u garābār
trēyim^u strī-warna bartā-rūṭh^u āwār 1205.
- yih ṣūrim^u ṣūri zan Mandōdariyē zāy
Zanakh rāzas babas lāgⁱtan sēṭhāh āy 1206.
- wadani lūj^u zēv gayēs kūj^u wāwa lūj^u wan
wanas-kun ṣūj^u gayēs hūj^u ūnz^u-gārdan 1207.
- wanas-manz yiy wanan gāṭhⁱnay kanan rōz
chēh kōtāh zār wanan thav ṣ^uh kan bōz 1208.
- 'khabar kēh chēm-na kar phuṭ^urum tamis man
'taway mē tāpa-sūty dūz^u nāra han-han 1209.
- 'khabar kēh chēm-na tas kami dōha korum wād
'kaṇḍyau-sūtin mē nilyēyēm wōzālⁱ pād 1210.
- 'khabar kēh chēm-na kar gyūlum atītan
'timaū dop^uham, "ṣ^uh nēshpartīth sōpan " 1211.
- 'khabar kēh chēm-na kar tas-sūty korum nyāy
'taway bōna yīṣhē sōrgacē hīyē pēyēm hāy 1212.
- 'khabar kēh chēm-na kam kāṭhan mē ṣ^usⁱ yiy
'timaū dop^uham, "ṣ^u sōpan yūṭ^u wōddōsiy " 1213.

- 'khabar kēh chēm-na kas bōwum tasond^u sīr^u
 'taway dyut^unam barith wōlinjē yuth^u tūr 1214.
 'khabar kēh chēm-na tas-pēth kar dyutum lāph
 'taway lyuth^u gōm natay yuth^u kyāh koṛum pāph^u 1215.
 pakan gayē rath chakan wārā sa Sītā
 wanan tās Rāma-śandras-kun sa līlā 1216.
 'ś^hh bōzan kōna chukh chuy-nā yiwān ār
 'mē kyāh koṛ^umay bōh kūr^uthas yīś^h giriphtār 1217.
 'ś^hh āsakh masnadas-pēth tyuth^u khōshī-sān
 'bōh shūbā yuth^u kanḍēn-pēth hāl-i-hairān 1218.
 'khotum kyāh pāph wōñ rachtam paran-tal
 'gayēs āwāra wārāh kuñ^u ta kīwal 1219.
 'wanān^uōsim Zanakh rāzūñ^u kōmōrī
 'wuchiv wuñ-kēn kūr^um mā kaīsi yōrī 1220.
 'wuchan chukh-nā gamūś^u kyāh chēs awāray
 'wadana-sūtīn badan gōm pāra-pāray 1221.
 'wuchiv wuñ-kēn achiv chēs rath bōh trāwān
 'wuchiv wat^h rāvi wōñ mā kāh chuh hāwān 1222.
 'śē dop^utham-nā, "ś^hh chēkh nōzukh gul-andām'
 'wuchan chukh-nā ś^hh wuñ-kēn kyāh banith ām 1223.
 'śē dop^utham-nā, "ś^hh chēkh bāgūc^u yēmb^ur-zal"
 'wuchan chukh-nā gaśhan kyāh chum kanḍēn-tal 1224.
 'śē dop^utham-nā, "ś^hh śandrama chēkh prazalavūñ^u"
 'wuchan chukh-nā pakan kētha chēs kuñ^uy zūñ^u 1225.
 'śē dop^utham-nā, "śē nōzukh chēy badan-tan"
 'wuchan chukh-nā mē ḍīshīch kānḍ^u chih khōśan 1226.
 'śē dop^utham-nā, "śē Kausalyā rachly jān"
 'wuchan chukh-nā tami ti mā myōn^u roṭ^u pān 1227.
 'śē dop^utham-nā, "ś^hh chēkh sārēn^u achēn gāsh"
 'wuchiv wuñ-kēn mē mā wōñ kaīsi-hūnz^u āśh 1228.

- kũñ^uy ōs^us kuṇṇuy ōsukh^u t^uh myōnuy
 • gayēm^u 'zōla pāpa-sūty wōñ mōl mē zōnuy 1229.
- kamis lada rāh mē pānas lāni ōsum
 • yih chuñm būgun^u tih mā wōñ kaṣṣi kōsum 1230.
- amā chum yiy manas kari^u-nā khēmā wōñ
 • manas thavtō mē maṣh^urāvtō na mō wōñ 1231.
- mashēm yōdwai mē prīm chēm yiy manas rāy
 • bōh maṣh^urōvith kara biyē kyāh mē chum pāy 1232.
- mē yot^u-tāmāth kaḍan az-tan yih jāmay
 • parān āsay bōh tot^u-tāñ Rāma Rāmay 1233.
- mashēm tēli tani gaṭhēm yēli sōr^uṣay sūr
 • narukh dūrēr kē-nishē sōrgūc^u dūz^us hūr 1234.
- pralay yēli sōpanēm tēli tan bōh nāway
 • mutarīth sīna yim sūrākh hāway 1235.
- pralay tēli yēli panūñ^u tan nāra zālay
 • gayēs tot^u-tāñ Dayēs kūr^umūts^u hawālay 1236.
- t^uh chukh ākāsh mē tē wātyā karun^u zōr
 • tih mā gaṇz^uruth yih shānan-pēṭh khotum bōr^u 1237.
- chuh poz^u yēs pāph khasi tas wāti hyon^u prān
 • amā na zi pazī triyē-pēṭh yīṭh^u karūñ^u hān 1238.
- mē pāpau-rost^u kor^uthamō sitēzay
 • yitam tawa-khōta kartam rēza-rēzay 1239.
- tih mā won^umay pozuy sōruy mē hēm rath
 • tē mā kūr^utham khēmā tiṭh^u chēy-na dyānath 1240.
- yih mā gaṇz^uruth mē mā mandachana yiyēm nāv
 • dapan mā lūkh, “kām^u-sanzē rañē banīth āv” 1241.
- dapēm kāh kath, “zamīnas chuñm makānay”
 • dapakh, “buth^u-kin^u pēyēs wuñ āsmānay” 1242.
- dapēm, “ad : poz^u tē tāñ kyāh chiṇ wānan nāv”
 • dapakh, “sārēñ^u gaṭhun^u rēzani kus āv” 1243.

67. SĪTĀ TAKES REFUGE WITH VĀLMĪKĪ. 1244-1257

- ‘dapēm, “adaḡ yiti gaṣhiy āsūñ^u bēhaṇ-jāy”
 ‘dapakh, “sārēn¹ gaṣhun^u tath jāyē yatīy āy” 1244.
 ‘prīṣhēm, “ada kyāzi chēkh osh^u yūt^u hārān¹”
 ‘dapakh, “chēs osh^u haran-kani mōkta ṣhārān¹” 1245.
 ‘na-taḡ būzin yih Day biyē kāh ma būzin
 ‘yimaḥ sīran mē tas-nish parda rūzin 1246.
 ‘Vishāmitran babas won^unam, “chuh autār
 ‘ṣ^hh dis ṡēth^ur kariy r^ut¹ r^ut¹ yih pōtra-kār¹” 1247.
 ‘tīh mā ṡs^us khabar Sītāyē trāvēm
 ‘sa Sītā saṡh zan^um mā mandachāvēm 1248.
 ‘tīh mā ḡanz^urun, “yih mā dōda-shur¹ mizāzay
 ‘“chuh mā dīnan bikshukan-hond^u rāzay¹” 1249.

67. SĪTĀ TAKES REFUGE WITH VĀLMĪKĪ.

- wanan ḡayē yiy sanēyēs khōr khambarēn
 pakani lūj^u tāwa-chōkh log^u lāvē mūrēn 1250.
 pakan ḡayē rath chakan kōsam-athau-sūty
 kañēn sūrākh ḡay tasanḡau kathau-sūty 1251.
 pēwan wās¹ wās¹ ḡaṡhan zad zan ḡulālan
 athau sūty thaph karani lūj^u krūḡa-zālan 1252.
 wanas-manḡ tāñ wuchun akh r^ut^u makānāh
 karith būrzuk^u suh thōvith tābadānāh 1253.
 athau khōrau achiv tūr¹-kun pakan chēy
 rēshwāh akh parzanōwun zan lobun Day 1254.
 suh Vōlmīkī rēshishōr mōj¹-sonḡ ḡōr
 ḡahānas phērawun^u wāḡawun^u ṡōwāpōr^u 1255.
 nīrāsh ḡōmūṡ^u tatiy tīṡh^u tas nishin āy
 wuchith manḡ-bāḡ achēn tas rēsh¹ kūr^un jāy 1256.
 sub^uh phōj^u añḡḡaṡa ṡūj^u ḡāsh biyē āv
 prazalawun^u sūrē parbata-tala nēbar drāv 1257.

- barābar āy tát¹ Sītāyē nav mās
mahārūpiḥ sōsantānāḥ tatīy zās 1258.
- lagⁿ dan tēth trēyim^u biyē tēsh gōrawār
sēṭhāḥ dana-sost^u hastēn-hon¹ kharidār 1259.
- tithay dēwa-zāth tēshuk^u gōn trēyim^u trīy
maran yim Yishōras hēyi zinda karith tiy 1260.
- lakhēn dan-lagna-kin¹ khētriy warⁿ drāv
balāvīras babas mārani zan āv 1261.
- sirī sandrama tamis kindras gamot^u jān
sapani biyē manōshē-lūkay bab yih santān 1262.
- athan līkh¹māt¹ achar kari parbatan sūr
padēn-manz padē-rīkhā, zēni Lōhūr 1263.
- prabātan yēli prazalawun^u sūrē tas zāv
tūj^s gaṭa dōn achēn biyē gāsh tas āv 1264.
- tasond^u mōkh ḍishithay mōkh dyut^u prabātan
sirī sōpon^u wōday zan arda-rātran 1265.
- tamis mōkh chuy yitha aḍa-phōl¹ wōzāl¹ pōsh
wanan, tas wuṭh waṭith thōvith raṭith jōsh 1266.
- manas wuchanūc^u tamis shēnkā gamūt^u ōs^u
wōndūc^u sardī wuchith thōvith waṭith ōs^u 1267.
- wuch^ukh tas nast almāsūc^u kalam-trāsh
mahāvīrau wuchiv lasanūc^u ṣaṭukh āsh 1268.
- buman-manz kash kaḍith thūv^umūt^u kamānāḥ 1269.
- shikāras-pēth taphāwath kēh na zānān
suh shikār chuy pānay āsh trāwān 1270.
- suh yōdwai kash kaḍith trāvi akh achir-wāl
maran Sugrīv hih¹ biyē sāsa-bād¹ bāl 1271.
- z^h achē bādāma-khōta tas āsa zēbā
tih ḍishith rūś¹-kacē gayē nāshēkēbā 1272.

suh buth ^u qishith sapūn ^u masval gölāban ^u taway diē ^u rāth-kyut ^u shēph āphtābān ^u	1273.
khabar yēli gayē rēshis dop ^u nas, 'wadav chēy 'Sadāshiv ^u tūth ^u nay wōn ^u ōs ^u nay zay ^u	1274.
gonḍun ^u zātukh dopun, 'Lākh ^u mī tsē-kun phīr ^u 'sirī ḍani ās zanmas-pēth balāvīr	1275.
'dōyum ^u tsandrama makari gōmūt ^u tamis jāy 'sēthāh diyi mār shētran chus nā parwāy	1276.
'trēyum ^u byūth ^u sh shēnashcor kumbi biyē kīth 'babas-pēth ^u bad sēthāh māsh ^u rab karēs hīth	1277.
'shōkhur chus mīni tsūrimē jāyē yūt ^u jān 'yiwan khōsh sārēniy zan sūrē tābān	1278.
'brēhāspath mīshē pūn ^u tsimē jāyē gāṭul ^u 'sēthāh tas āsi khōsh āsan wōzāl ^u gul	1279.
'shēyum ^u chus shēthra-gātukh vrēshē-pēth bōm 'gashēs rāzas tsakravartas-sūtin kōm ^u	1280.
'navyum ^u gōn āsi yūt ^u kari darm ta dān 'nawan wōth ^u babas-pēth ^u gāli ada pān ^u	1281.
tih būzith man sēthāh Sītāyē khōsh gav dopus tām ^u , 'rāza-gōbaras nāv kar Lav ^u	1282.

69. THE CREATION OF KUŠA. THE CHILDHOOD OF THE BOYS. THE MAGIC
ARROWS.

wanas Sītā anan kāḍ ^u kāḍ ^u wōpal-hākh thawan gōbaras rēshis-nishē ōs ^u hēbāk ^u	1283.
bihih ^u ryosh ^u Yishōras-sūtin gandīth man gashan khōsh yēli thawan ^u bāshēn tamis kan	1284.
ganz ^u r ^u Sītāyē, 'tati āsēm mē tsāḍan ^u 'rēshis mā wadana-sūty tsantal gashēs man ^u	1285.
dōha aki gayē tām ^u is hēth lōli-mhanz-bāg thawan ryosh ^u ōs ^u bāshēn hōshē-kin ^u zāg	1286.

- bā-ādath yēli nā kēh būzun saḍā tām¹
nazar trōv^un korun hāhākār, 'nyuv kām¹' 1287.
- gumān tas yiy sapon^u 'nyuv jānawāran
'yiyēm Śitā ta āsēm pān mārān' 1288.
- dopun, 'tām¹-sond^u wadun^u hēkahō na. tōlīth¹
tuj^un akh darbi-kāñāh tām¹ sambōlīth¹' 1289.
- kūr^un ōhī wanani log^u, 'hē Sadāshiv
'wōthin bālukh tyuthuy yuth^u ōs^u. yitīy Lav¹' 1290.
- kūr^un līlā shēran sōpon^u Dayēs-kun
prazalawun^u darbi-bālukh zinda sōpon^u 1291.
- thowun tām¹ wāra-pōthin tūri sōvīth
dopan, tāñ āyē Śitā pān nōvīth 1292.
- achēn lūj^u phash karanī, 'hāl¹ chim achir-wāl
'akis achē paida katī-kin¹ gōm dōyum^u lāl¹' 1293.
- rēshīs ōs^u nā manas pananis gamūt^u shēkh
nazar trōv^un wuchun tath wājē tāt¹ krēkh 1294.
- asan won^unas, 't^uh wuch yim Dayē-sānd¹ kār
'yiman dōn mā taphāwath kēh-ti¹zan hār 1295.
- 'sapan khōsh chuy panun^u wōñ Kush karus nāv
'Dayē-gath wuchta r^ut^u r^ut^u kath tētas thāv¹' 1296.
- taway tami roch^u achēn-manz yitha andar lāl
prazalawān¹ baḍani lāg¹ yēli gōkh yūt^u kāl 1297.
- karēn hōrinjē-gāsāk¹ darbi-hānd¹ kān
dītīn pār¹ pār¹ timan, wuch¹tav, sēthāh jān 1298.
- koḍun rēsh¹ wākh, 'yēs-pēth bēhi tuhond^u tīr
'tamīs mrath wātī yōdwai āsi boḍ^u vīr¹' 1299.
- tyuthuy būzīth yih kāran drāy lārān
yiwan yus brōṭha tas bēwāyē mārān 1300.
- s^uhas lārān t^uhan kruhan karan lār
shikāras khyol^u karān aḍijēñ karad wār 1301.

70. RĀMA'S REGRET.

1302-1316

timan dīshith karani lūj^u mōj^u ānand
wuchin kōbil ta zōrāwār pharzand 1302.
timan wuch¹ wuch¹ sa Sītā shād sōpūn^u
dubāray Lōkh zan ābād sōpūn^u 1303.

70. RĀMA'S REGRET. VASIṢṬHA ADVISES HIM TO CARRY OUT AN ASVAMĒDHA SACRIFICE.

dapan, yēli Rāma-ṣandras-nish judā gay
sa Sītā nā-wōmidī hēth roṭun Day 1304.
kārīn tām¹ Rāma-ṣandran cākh jāman
ṣāṭin gul¹ zan gērēbā-nishē ba-dāman 1305.
wanani log^u, 'kyāh-sanā Sītāyē kyāh gav
'zinday āsyā sanā kina khēyē, sa shālav 1306.
'wanith kas zāna, kār¹ mē pāna yithly kār
'bōḍus ath sēndi wōñ kati-kin¹ labas tār¹ 1307.
khabar sōpūn^u Wasishṭhas āv suh ṣhārān
chōkas-kit¹ tas dawāh hēth ōs^u lārān 1308.
harani log^u Rāma-juv tāñ dāna āsh¹-rūd
wasith pēv zan suh Dashērath rāza tēl¹ mūd^u 1309.
Wasishṭhan tas dopun, 'wōñ kyāh chuh cāra
'ṣhuñ^uth trōvith kati labahan dubāra 1310.
'gashun^u sārēn¹ yithay-pōṭhin awāray 1311.
'dukāndārāh lukan bardāsht khārān
'kar^uz dith lūr^u gōbaran hēth chuh lārān 1312.
'tithay maṣ^uran ta maṣ^urōvith diwan wōj
'dapan sōriy, "yihuy zan bab ta biyē hōj^u" 1313.
'patav shētaranj shāh-rukḥ yith chuh hāwān
'akābīran wazīran māranāwān 1314.
'kārīn sōriy yithay-pōṭhin awāray
'ṣ^uñ yēli kor^unakh biyēn-hond^u kyāh chuh cāray 1315.
'paṭay shētaranj pata-shētaranj chuh hāwān
'durukha-māth kārith chuh bōz¹ khārān 1316.

- ‘ samay chuy bōz¹gar bram dith ba-bāzār
 ‘ balāvīran diwan mōl¹ hēth bāl¹ āzār 1317.
- ‘ khabar chyā mēth^ur kus na ta shēth^ur poz^u ōs^u
 ‘ tē kyāh won^unay ta pānas kyāh gazab gōs 1318.
- ‘ khabar chyā kas shikas kacē āv yēdbār
 ‘ apoz^u won^unay buthis pananis tshunūn nār 1319.
- ‘ wōndas chuy dōkh wanay ath kyāh rawā chuy
 ‘ karun ashōmēd jag ath yiy dawā chuy 1320.
- ‘ tally tēli shāph sōruy rōz cālākh
 ‘ gaṭshakh tyuth^u akalankh zan mūjē now^u zākh¹ 1321.

71. THE RELEASE OF THE HORSE GUARDED BY BHARATA AND ŚATRUGHA.
 THE BATTLE WITH LAVA AND KUŚA, WHO KILL THEM.

- wonukh yēli tām¹ onukh gur^u phēranōwukh
 hēs^ukh lashkar ti sūṭin yāñ suh trōwukh 1322.
- Barath-rāzan hēs^un lashkar sēthāh sūty
 lachan-hānd¹ lach sawār pyāda gay kūt¹ 1323.
- gumān tas gav, ‘ mē-sūty jangas anē tāb.
 ‘ manush kus tas wuchith sōpani kōhas āb¹ 1324.
- Barath-rāzas-sūtin biyē gav Shēturgun
 tshandīth samsār sōruy āy han-han 1325.
- wuchiv tas yēli guris āyēs patim¹ dōh
 biyābānan tshandīth lāryōv suh bar-kōh 1326.
- totuy nā yēth kōhas-pēth pāna Kush ōs^u
 t¹kan tāñ pāna d̥yūṭhun gur^u suh khōsh gōs 1327.
- bihih tati Kush kunuy zan gōmotuy wan
 biyēn rēsh¹-bālakan-sūty tshāla māran 1328.
- timau yāñ d̥ith^u lashkar tāl¹ khaṭīth rūd¹
 baṭhēn bēran kanḍēn-tal rūd¹ zan mūd¹ 1329.
- sapon^u khōsh pāna Kush d̥yūṭhun gurāh jān
 t¹kan wōt^u pāna lāran gav khōshī-sān 1330.

Kushēn dyūṭhun kushūnāh shōr būzun
grazani log^u tñ hōwun bālakan-kun^o 1331.

Kushēn gur^u dyūṭh^u tas gur^l ōs^l yūṭ^u ṭhōṭh^l
guris lāryōv pādar-s^uha-sānd^l pōṭh^l ^o 1332.

roṭun ṭhaph dīth naban hyot^u carka phērun^u
sipāhan dyūṭh^u hyot^unakh prān nērun^u 1333.

'wuchiv, āshtar yih pā-phēr^l roṭ^u yih dār'yāv
'trēbuwan, zal samith kami shāṭha lūj^u nāv^u ' 1334.

rūṭ^un lākam guris thāh dīth korun band
wanani lāg^l tim Kushēs, 'goṭh^u āparun^u kand 1335.

'gurāh tyuth^u yuth^u na wāwas zāh diwan tan
'wuchiv, kētha-pōṭh^l roṭ^u tām^l shīr-khāran^u ' 1336.

tih yān wuch^u sōyisāḥ shērmanda sōpān^l
asani lāg^l tas wuchith tim kōh zan h^un^l 1337.

'wuchiv, kyāh wāv-hyuh^u lāran guris āv
'sēṭhāh shābāsh bōy^lnas mājē-yēs zāv^u ' 1338.

raṭith yēli tas guris ōs^u charka phērān
tih ḍishith^u ōs^u sipāhan prān nērān 1339.

wuchukh jab^urūth ḍishith pyōkh talwās
tasond^u darshun wuchith lasanūc^u shēñ^ukh āsh 1340.

'sīrī tandraṃa chyā kina now^u chuh autār
'balāvīras babas bōy^lnas namaskār^u ' 1341.

asan dop^uhas, 'ma sa kar kēh guris-sūty^u '
dopukh tām^l, 'path taliv na-ta wōñ pariv kūt^l 1342.

'pozuy won^umawa chiway kēh zōr hāwān^l
'kariv zōrāwarī chēwa rāwarāwūñ^u ' 1343.

tih wōbarōwun wanith mutōrun suh tārkash
pakan gav khōsh sipāhan zan korun khash 1344.

sēṭhāh yēli mōr^l tām^l path phār^u lashkar
Baruth lāryōv Kushēs-sūtin barābar 1345.

- tasond^u darshun wuchith^h Baratas manas gav
wanani log^u, 'rathⁿ chwā kina rambawun^u rav 1346.
- 'kamis-nishē zāv kas-nishē kara bōh mōlum
'yuthuy ōs^u Rāma-juv yēli ōs^u mōsum' 1347.
- tamis dīshith manas pananis sēṭhāh gōs
wanani log^u, 'kyāh-sanā gōburāh yuthuy ōs^u 1348.
- 'tih mā ōs^us khabar kēh chum yih pharzand
'amiy āmⁱ dāwa-bāpath gur^u korun band' 1349.
- tamannā gōs mōkha wuchanuk^u gulālan
ragan daḡ rēy lūj^us prath mō-yē-wālan 1350.
- tih mā gānz^orun, 'du-dasta tim dilāwār
'sēdasta-bāza mā gathi rang nādār' 1351.
- pakan lōt^u lōt^u Baruth yēli tas-nishin gav
dyutus Kushⁱ tīr ratha-pēṭha bōn wasith pēv 1352.
- khabar chēy nā tē Barathūñ^u kyāh balāvīr
sambōlith dam Kushēs lōyun dēkas tīr 1353.
- onun tas zāph yēli buthⁱ-kinⁱ wasith pēv
rathas khōrith Baruth hēth tām tamis gav 1354.
- kandēn-tal ōsⁱ khaṭith bālakh wuchan hāl
gathith Sītāyē dop^uhas khōṭ^u gowuy lāl 1355.
- tih būzith gav tamis Sītāyē bēdād
kārīn phār'yād lūj^u gōbaras sa dini nād 1356.
- wadani lūj^u tāñ tatiy paidā sapon^u Lav
Kushun^u būzith kushūnas-manz ṭ^ukan gav 1357.
- dapan, tāmāth Kushēn tati dam sambōlun
Barath-rāzan tamis yisband zōlun 1358.
- tih mā zōnun, 'yih tas Sītāyē chuh zāmot^u
'chuh mā asē sārēniy mārani āmot^u' 1359.
- Lawan krakh lōy^unas, 'ātⁱ rōz vīra
'basm gathi parbatas ami cyāni tirā 1360.

71. LAVA AND KUŚA FIGHT WITH BHARATĀ. 1361-1375

- 'amis-sūtin tē kami-puśhy wōr ōsuy
'kunuy gośh¹ mā gaśhun kawa nō tñj¹y duy' 1361.
- Barath-rāzas wonun, 'kām¹ rāvūr¹y wath
'achiv wuch wuñ kētha-pōṭhin bōh mārath 1362.
- 'shuris-sūty pōpīyō gośhuyō karun¹ nyāy
'sohuth kēthā tīr dyun¹ phīr¹y na kēh māy 1363.
- 'wowuth yuth¹ tyuth¹ mē-nishē lōnakh amyuk¹ phal¹
'mē won¹may bōz poz¹ yā rōz yā tal¹ 1364.
- Barath-rāzan nazar yēli diś¹ tamis-kun
wuchani log¹ sāta-sāta tas Kushēs kun 1365.
- wanani log¹, 'kyāh-sanā kus thāvihēm kan
'akis sūrūt¹ z¹h sūrūt¹ chus bōh dēshan¹ 1366.
- achēn phash log¹ karaṇi, 'mūñ¹ mā gayēm rēsh
'akis dēshan z¹h chus kyāh hōw¹nam brēsh¹ 1367.
- suh gav tath phikiri Lav gav lōy¹nas tīr
śhunun trōvith paṭh¹r-pēṭh tyuth¹ balāvīr 1368.
- suh Kush wōṭh dith talith bōyis-nishin āv
būr¹n shōdī sēṭhāh zan mājē now¹ zāv 1369.
- Lawan dop¹nas, 'gaśhav gara-kun khōshiyē-sān
'wadan tati mōj¹ mārān āsi mā pān¹ 1370.
- Kushēs gur¹ khōsh gamot¹ log¹ mēṭ¹ ladanē
paṭh¹r-pēṭh pān trōvith log¹ wadanē 1371.
- 'khabar kar kēh tē chēy kyāh chukh gurāh jān
'sōnuk¹ sāsāh karith zan sūrē tābān 1372.
- 'mē lob¹mot¹ ōs¹ yēm¹ nyūnam suh mārān
'raṭakh gardan ṭaṭakh pyādan sawāran¹ 1373.
- Ḍaruth yāmath wōdañē wōṭh¹ hāl dyūṭhun
wanani log¹ jahala-sūtin tas Kushēs-kun¹, 1374.
- 'gaśhiv pānas hatō nēcivyō yih mō wan
'kaḍōwa¹ tīr dith wuñ mūla gaḍdan¹ 1375.

¹ V. f. adds hō after kaḍōwa.

Lāwan yāñ būz ^u dyut ^u nas tīr dōrith śhunun tami tīra-sūtin Baruth mōrith	1376.
khūts ^a śakh jahala-sūtin log ^u karani dās kathāh chyā kūt ⁱ mōrin sāsa-bād ⁱ sās	1377.
Kushēn dith tīr tām ⁱ mōrun Shēturgun tyuthuy rath pēv mētyuw ^u maidān sapon ^u sōn	1378.
tihandiy bīma-sūtin sōriy sipāh mūd ⁱ śalith gay zinda yōdwai kēh pata rūd ⁱ	1379.

72. RĀMA HEARS THE NEWS AND SENDS LAKṢMAṆA TO ENQUIRE. LAKṢMAṆA'S
ARMY IS DEFEATED, AND LAKṢMAṆA IS KILLED.

wadan gay Rāma-śandras-nish wānikh zār 'dōyau rēsh ⁱ -bālakau kyāh kār ⁱ yithiy khā.	1380.
Barath-rāza Shēturgun māra sōpān ⁱ marith gayē sōr ^a lashkar khār sōpūn ^u ,	1381.
asani log ^u Rāma-juv yāmāth tih būzun karani log ^u sara Lākh ⁱ man jald sūzun	1382.
asan dop ^u Rāma-śandran, 'yim dapan kyāh' dopun Lākh ⁱ man-juwas, 'gav kyāh timan prāh	1383.
'ś ^a h wōth thod ^u gath t ⁱ kan kar pāna mōlum' wadan dop ^u Lākh ⁱ manan, 'tim z ^a y mōsum'	1384.
wodun wārāh pathar pēv zāph on ^u nas tithay Lākh ⁱ man-juwan phīrith yih won ^u nas	1385.
'mē chum won ^u mot ^u tēli yēli Sītā kūr ^u th khār 'saphar śōlith shikāma-nish trāvi yuth ^u nār	1386.
'wōthan tim sārīc ^a y rum-rāth gālan 'karan yēli jōsh sa:h ākāsh zālan	1387.
'ś ^a h bē-parwāh dayāwān chuy barābar 'yihay chēy kath mē-sūty wōth cāra kēh kar'	1388.
tih wōbarōwua wanith lashkari-sūtin gav wanas-manz-bāg dyūthun Kūsh ta Liyē Lav	1389.

73. RĀMA SETS OUT WITH AN ARMY. 1390-1402

wuchin tim Rāma-ṣandran¹ achē-hānd¹ lāl
ṣētas tāmāth pēyōs Sītāyē-hond^u hāl^u. 1390.

wanani lēg^u, 'kyāh-sanā tami mā wonukh myōn^u
'ṣhuñ^um yēli gari kaḍith dara zūni log^u grōn^u' 1391.

timan wuch¹ wuch¹ anan chus lōl yūs^u jōsh
pēwan Sītā ṣētas rōzan na kēh hōsh 1392.

gaman on^u zōr tas log^u dini wuṭhan phēsh
ṣēṭhāh dod^umot^u jigar log^u māṅganē trēsh 1393.

wanani ākāsh log^u tas Lākh¹manas yiy^u
'ma wad pfāran ṣē trēsh hēth bāpath^ur chiy 1394.

'mashēkh kar mōj^u cyōv^umūṣ^u chēy yiman trēsh
'ṣē wuñ māwaza tamyuk^u kor^umot^u yiyiy pēsh' 1395.

Lawan yēli diṣ^u nazar^u dyūṭhun yiwan phōj
asan bōyis dopun, 'wuch shā yiman mōj 1396.

'Kushō khōsh rōz biyē kam-tāñ chih lārān
'panani atha-sūty panun^u mrath yim chih ṣhārān' 1397.

tulun tāñ tīr diṣ^u tām¹ Lākh¹manan tan
dopun, 'mārēm ṣalēm pāpau-nishin man' 1398.

wuchan Kush¹ zōra lōyun tīr tas pēv
dapun^u chwā kēh tithis vīras yih kyāh gav 1399.

hazimath khēv sipāhau gay zi az-kār
wadan gay Rāma-ṣandras-nish wānikh zār 1400.

73. RĀMA SETS OUT WITH AN ARMY. IT IS DEFEATED BY LAVA AND KUŚA AND
ITS CHAMPIONS KILLED. RĀMA FINDS HIMSELF FILLED WITH AFFECTION FOR
THE BOYS AND ATTEMPTS TO REASON WITH THEM, BUT THEY REFUSE TO
HEAR, RESUME THE CONTEST, AND SLAY HIM.

tih būzith Rāma-juv bēkas wasith pēv
wanani log^u, 'Lākh¹manas vīras yih kyāh gav' 1401.

wādan wōth^u drāy tas-sūty tim¹ pahalwān
Angud Sugrīv Zāmōwan Hanūmān 1402.

- kafani log^u 'trābī trāhē' osh^u haran drāv
pakan laśhkar timan sūty zan sa dār'yāv 1403
- tēliki khōta balāvīr sūty tamis ās
korun yēlf nā gathith Lankāyē tām' dās 1404.
- Angud tāmāth wanani log^u yim phasān
'kaḍakh wuñ yim z^h bālakh tāna-tāna' 1405.
- jahal on^unas sēthāh lāran yōdas ās
Kushēn dyut^u tīr tas lāṭ'-kin' phaṭīth drās 1406.
- wuchani Sugrīv log^u dyūṭhun Angud mūd^u
kulāh akh mōra hēth zāgani timar. rūd^u 1407.
- Lawan wuch^u, 'kus-sanā wādur chuh zāgan'
dīsonas tīr kulīś-sūty tas suwun tan 1408.
- yih wuch^u Zānōwanan ākāśh dīś^un tshāl
'karakh tal dōshēway,' wuch'tav tasond^u hāl 1409.
- gayēs lāran tamis tāl'-kin' ditikh tīr
timan-pēṭh pēv na hyor^u-kun tas gayēs zīr^u 1410.
- tulukh tīrau-sūtin ākāśh suh yūts^u kāl
pathar pēv tēl' badanas gōs g^urbāl 1411.
- tithay-tām wōt^u Halmot^u rang dyūṭhun
tih ḍīshith trām ōsith sang sōpon^u 1412
- korun tadbīr, 'wōñ ath kyāh chuh cāra
'yimau rēsh'-bālakai kār' ās' awāra' 1413.
- salāh kor^u tām', 'dīmakh parbuth bōh dōrith
'tshunakh tāth' parbatas tal yim z^h mōrith' 1414.
- athas-pēṭh tūri tul^u tām' sakth bālāh
karōra-bād' khōr^u zān akh mō-yē-wālāh 1415.
- dapan, brōṭhay timau zōnukh, 'yih kot^u gav'
tithay lōt^u lōt^u gamot^u ōsus patay Lav 1416.
- tulun tāñ thod^u suh parbuth, 'yim karakh tal'
wuchiv tām' mōsamar kyāh-tām korus tshāl 1417.

- jahala-sūty tīr lōyun tas gulān dōn
Sumīras-tal, dapan, trāmas sapon^u sōp 1418.
- tih hās^arāth Rāma-sandran d̥yūth^u pānay
sapon^u krūdī horun osh^u dāna-dānay^u 1419.
- kamān shīr^un sapon^u yistāda bar-jang
wuchūn samsār sōruy diwayē-hond^u rang 1420.
- kamān tuj^u tām¹ dopun, 'wōñ Kush bōh mārān'
wanani log^u, 'kyāh-sanā kyāh āth chuh kārān' 1421.
- wanani log^u, 'dādi-sūty tsāhōn panun^u pān
'amā dōdis dawāh tsāhōn^u na āsān' 1422.
- wuchun bālakh panān¹ āwāra dīthīn
achēn-manz mañē-phāl¹ zan wāra dīthīn 1423.
- timan gōmāt¹ panān¹ zan mārā sōriy
kandēn-pēth ōs¹ phēran nanawōriy 1424.
- marith gōmot^u timan sōruy kabīlay
Dayēs rostuy timan mā kāh wasīlay 1425.
- gamāt¹ tim mōl¹-sanzi shēphgūt^u-nishin dūr
karan tsēpa-tsēph wanas-manz ōs¹ zan tsūr 1426.
- wanas manz-bāg mādar-zāda phērān
tih dīshith tas babas zan prān nērān 1427.
- gathan krūdī yōdūc^u raz ōs^u wātān
prayēmas-kun wuchith wōlinjē prātān 1428.
- ditin tim zarb lōlāk¹ pōn¹-pānas
karun chus pāna tsāharani log^u bahānaṣ 1429.
- dopun, 'santān chim dēkas dimakh myūth^u'
tih mā zōnun, 'pakun^u nānzil mē chum krūth^u' 1430.
- phōlani log^u, 'wōñ mē yīm santān pālān'
tik¹ mā zōnun, 'mē yīm dastār wālan' 1431.
- gōbaras kánd¹ yod^u khōran acān chi
kandēn-pēth pān sāwan bab tasond^u chuy 1432.

- gōbur yōdwai wādan yēs' osh^u chuh trāwān
tasandi, Dāpath kalas chiy kañē' chāwān 1433.
- dapyōnakh. 'tōh¹ ma pāk¹av nanawōriy¹
tih mā gānz^orun, 'yimau myōn¹ mōr¹ sōriy 1434.
- 'pazyā pyādan sawāran-sūty khēlun^u
yih gav zan būtarōt^u ākāsh mēlun^u 1435.
- 'pāth^r-pēth nanawōrī pād¹ ma thāv¹av
'yōduk^u sāmāha chum yiy¹av ta nīy¹av 1436.
- 'rathas myōnis khasith lāq¹av mē-sūtin
'hyoch^uwa kyāh dushmanuth kār¹av mē-sūtin¹ 1437.
- Lawan dopⁿnas, 't^h chukh yim bāzē hāwān
'tē gānz^rrith shur¹ taway chukh tambalāwān 1438.
- 'shētra-sanzē nadiyē-pēh kar trēsh gaṭhi cēñ^u
'pazyā shētras yih lādan shētra-sūnz^u hēñ^u 1439.
- 'shēth^r nay chukh tē-sūty kyāh ōs^u hyon^u dyun^u
'gōshwā yuth^u phōj hēth mārani asē yun^u 1440.
- 'tē kyāh ōsuy asē-sūty bōg^rrāwun^u
'kaman gōsh^u rāza āyōd thēkanāwun^u 1441.
- 'mē driy tasūnz^uy chēh yēs mōlis-nishin zās
'karay shēhras ta lashkari sōr¹say dās 1442.
- 'bōh chus pyōmot^u t^h kar yistāda thāwath
'mē cyōñ^uy driy t^h kar wōñ wāra thāwath¹ 1443.
- dīsānas lāph, 'agar dēvi mē chēm mōj^u
'akiy myāni āgna-bāna sōruy daziy phōj 1444.
- 'wanay wōñ lāph dith yutsh^umay panān¹ mōi¹
'saraph māzas-andar wuñ yēranay ōi¹ 1445.
- 'sōpōtran-sūty hō rāzō gayēy kōm^u
'papana āmot^u chukhō kina kōda chēy ōm^u 1446.
- 'gānz^r mō Lōki-hānd¹ rākhēs chih mārāz¹
'tē mārani āy zanmas ās¹ z¹h bārān¹ 1447.

74. DEFEAT AND DEATH OF RĀMA. 1448-1461

'mē dṛiy tasūṅz^uy chēh yēs tani būrza chumⁱ nōiⁱ
'karath wuñ shānth yitⁱ yutshumay pāṇānⁱ mōiⁱ 1448.

'wonuth wuñ, "ratha," ratha ananūc^u mē shēkth chēm
'bōh sūrēs manga wuñ yut^u wātanāvēm ' 1449.

wanith^u sūrēs dopun, 'sāmāna sōzum
'mē cūm yiti yōd karun^u ts^h ma dūri rōzum ' 1450.

yōduk^u sāmāna sūrēn lod^u suh sōruy
añēgoṣ^u gay zi gōbarau bōi^u dōṛṇy 1451.

kamān shīrith sapon^u yistāda bar-jang
wuchiv saṃsār sōruy diwayē-hond^u rang 1452.

khūts^u tsakh jahala-sūty lōyin timan kūn
timān āyēs na zakhmī gōs pānun^u pān 1453.

silāh sōruy timan-pēṭh sōranōwun
sapon^u kamzōr sōruy zōr hōwun 1454

samith āyēs ta diⁱhas zōra tithⁱ kān
paran pēv bar-zamīn 'Nārān Nārān ' 1455.

dapan chiy, phol^u phalis-nishē yēli nēbar drāv
sapon^u khōjī suh phol^u tāthⁱ pyāla pēv nāv 1456.

dilāwār gay ta tim bārānⁱ asān ōsⁱ
kalas-pēṭh jēga zan hol^u hēth tsasān ōsⁱ 1457.

chunā bab gōbara-sandi-putshy pān gālān
gōbur nēran babas dastār chuh wālān 1458.

patav-lākan anan yēli zōñ^u-hond^u jōsh
busar shīnas gatshan rōzan na kēh hōsh 1459.

ganīmath zān wuñ-kēn zān thav zān
pagāh āsakh na mōlis-nisā pashēmān 1460.

74. THE BOYS BRING THE CROWNS OF THE EIGHT SLAIN HEROES TO Sītā. SHE
RECOGNIZES THE CROWNS, IS HORRIFIED, AND TELLS THEM THE SECRET
OF THEIR PARENTAGE.

sapānⁱ khōsh tim wūch^ukh ākāshē wōnī
'tamis Sītāyē tsuj^u wōnda-nish garōnī ' 1461.

- tīh būzith hol^u gaṇḍith wōth¹ tīm z^h bārān¹
hētikh aīṭhan zanēn-hānd¹ tāj sārān¹ 1462.
- ānikh sōmb^urith timan sārēn¹ korukh bār
asan gay mājē-nish ōs^ukh gamūṣ^u khar 1463.
- wanani lāg¹ mājē, ‘ās¹ hai nāv¹ ṣē wōṭh zāy
‘amā raṭh jān cīzāh ās¹ ṣē hēth āy’ 1464.
- dopukh tami māji, ‘lāg¹nawa Ruma-rēshun^u āy
‘aniv kyāh chuwa mē hōviv ṣhōpa kariv māy’ 1465.
- ānikh tim bōkh^uca tas-nish mutsarōvikh
kaḍith tim tāj byon^u byon^u mājē ṭhōvikh 1466.
- wuchith Sītāyē yēli tim parzanōvin
saplūz^u dēwāna sath sāmāna trōvin 1467.
- tulin byon^u byon^u sa lūj^u hāwani gōbarān
mandūch^umūṣ^u sīr bāwani lūj^u gōbaran 1468.
- ‘yih mōr^uwan suy bōh yēm¹ mōr^us gunas zan
‘buch^us yēm¹ bāla-pānay kāla-sarpan 1469.
- ‘yih mōr^uwan suy mē-sūty yus yut^u chuh āmot^u
‘yih mōr^uwan suy amis-sūty yus ehuh zāmot^u 1470.
- ‘yih mōr^uwan suy lōkāṭ¹ yēm¹ kār¹ awāray
‘yih mōr^uwan suy sa Lankā zōj^u nāray 1471.
- ‘yih mōr^uwan suy dubāra Lōkh yēm¹ nōsh¹
‘yih mōr^uwan suy pakan yus ōs^u ākōsh¹ 1472.
- ‘yih mōr^uwan suy suh Wōli mārānōwun
‘kār¹wa kyāh kār zanmas kar goṭh^uwa yun^u 1473.
- ‘pakiv hōvyūm tōhē kati kyāh kūr^uwa kōm^u
‘bōh zālan pān taṣ-sūtīn dūz^us ōm^u 1474.
- ‘tithay wōth¹ yitha yēchas chiy dyār rāwan
‘azōñ^u aulād mōlis mājē hāwan 1475.
- ‘azōñ^uy sārēñy bab mārānāwān
‘patav-lākan azōñ^uy mandachāwān 1476.

75. 'THE BOYS LEAD SĪTĀ TO RĀMA'S CORPSE. 1477-1487

75. THE BOYS LEAD SĪTĀ TO RĀMA'S CORPSE. HER LAMENT.

pakan gay tim̃ z^h bārān¹ mājē-sūty drāy
wanani lāg¹ Yishōras-kun, 'wuñ t^h kār pāy 1477.

karan līlā shēran sōpān¹ Dayēs-kun
'Narāyēn, wātanāv wōñ asē payēs-kun 1478.

'Narāyēn, bē-khabar ās¹ chiy wanan zār
'Narāyēn, hāv darshun kās andakār ' 1479.

niyēkh tot^a mōj^u won^ahas, 'wuch yih hās^arath '
wuchith Sītāyē nētrau-kin¹ horun rath 1480.

kārin yēli nālamāt¹ tas lūj^u wanani zār
'mē kyāh kor^amay bōh kūr^athas wōñ sēthāh khār ' 1481.

sa 'Sītā Rāma-śandras ōs^a t^hkārān
achiv-kin¹ osh^a harith rath ōs^a hārān 1482.

(Metre, *Accentual*.)

ashē-kani jōyē jōyē rath chēs bōh hāran
Sītā Rāma-śandra prāran chēy 1483.

lashē-nār gonḍ^atham ta osh^a chēs hāran
pashē kōna hani hani māra mār gay
khāra gav cyāñē vēri śandran tāran
Sītā Rāma-śandra prāran chēy 1484.

t^ay chukh āra-rost^a wōlinjē sāran
tēy chēy myāni prān gālanūc^u pray
t^ay zinda karan ta t^ay biyē māran
Sītā Rāma-śandra prāran chēy 1485.

wata cyāñē wuchan pata pata lāran
lasanuk^a ta maranuk^a trōvith bay
śandras ta tāran mur¹ chēs bōh dāran
Sītā Rāma-śandra prāran chēy 1486.

tan nāra dūz^am mana-kin¹ gāran
'wana kas sana gōm priṭhan cyōn^a pay
daza-nā lōla-nāṛa razi pān khāran
'Sita Rāma-śandra prāran chēy 1487.

- prōr' prōr' gōj^uthas ta wufñē chēs prāran
tas kyāh chuñ parwāy yēs cfukh t^y
khanjē gayē jīgaras lanjē lanjē tshāran
Sītā Rāma-tandra prāran chēy 1488.
- prakāshē tati shrāki hoṭ^u chēs bōh dāran
krūṭh^u gashī tulun^u bōr^u m̄yūṭh^u āsi may
zyūṭh^u chuy samsār sōr' sōr' hāran
Sītā Rāma-tandra prāran chēy 1489.
- (Metre, Accentual.)
- mōr^uthas, Madanō, wuñē chuy ādan
pādan wandayō zuv ta jān 1490.
- kan dār mana-kin' yiman phār'yādan
bulbul ta biyē gul chiy nālān
yiy yēli won^unakh wakhun^u wōstādan
pādan wandayō zuv ta jān 1491.
- prishōm sārēniy sēdan ta sādan
kyāh-sanā t̄alēm-nā wōnduk^u armān
kēh-ti nō cāra log^u lāninēn wādan
pādan wandayō zuv ta jān 1492.
- wōthū prish pananēn dōn rāja-zādan
yim drāy cyāni-khōta bāq' balaṭwān
kyāh-sanā wanan lūkh awalādan
pādan wandayō zuv ta jān 1493.
- yēmb^ur-zal wandayō pampōshē-pādan
yitshaway kathau t̄ali mē-ti armān
sarv-i-kada, lagayō shākha-shēmshādan
pādan wandayō zuv ta jān 1494.
- watharay sabzī pēṭh nāgarādan
sōna-tani saniy thod^u tul pān
t^uñē gayēm jīgaras ta wuñē chuy ādan
pādan wandayō zuv ta jān 1495.
- kan dār mana-kin' yiman phār'yādan
manushē-bāwa prath kalsi yuth^u guzarān
zāla wol^u jānawar samayē-sayūdan
pādan wandayō zuy ta jān 1496.

prakāshē cāra kyāh lōn[•]-phasādan
 timau zōl[•] ajñān yēmau gōl[•] pān[•]
 kāh-ti nō wanith hēki yiman samwādan
 pādan wandayō zuv ta jān 1497.

76. SĪTĀ'S WOE. *HORROR OF LĀVA AND KUŚA AT HAVING SLAIN THEIR FATHER.
 REMARKS ON FILIAL DUTY.

(Mètre, Hazaj, ∪ - - -, ∪ - - -, ∪ - - .)

wuchun yēli Rāma-juv dōh sōponus rāth
 sa yish[•] gayē tish[•] ma ōsin kāl[•] manōsh-zāth 1498.

lobun yēli dūrēruk[•] yūs[•] hōl tas ōs[•]
 duyī trōvith, tshuñ[•]n yēkh-sān tatly gōs 1499.

lobun titha yitha rōw[•]mot[•] chiy laban Day
 zarīth biyē zindagī mōrdan diwan may 1500

nadiyē-sūty mij[•] yāmāth tshēna gamūt[•] jōy
 grazana-nishē shānth sōpūñ[•] yēli rūt[•]n khōy 1501.

na-zānana-sūty wuchukh chot[•] chwā wōzul[•] nyūl[•]
 sapūñ[•] yēli zān pōñis pōñ[•] zan myūl[•] 1502.

yiwan tot[•] Lav ta Kush dōnaway diwan bākh
 riwan wārō ta sīnas sōpanan cākh 1503.

wanan wōnī, 'wawakh yuth[•] tyuth[•] labakh byōl[•]
 'muṭhis chuy muṭh[•] khasan shōlis khasan shōl[•]' 1504.

na-tay bōzakh suh sōruy ōs[•] pānay
 thawan kath pōpiyēn-kit[•] yim nishānay 1505.

zarā kar hōsh wuch yim Dayē-kāran
 gōbur mōlis ta gōbaras mōl[•] māran 1506.

yēshakh yōdwai gōbur goth[•] dyun[•] mē rāhath
 gōbur chukh gāl zuv panānis babas-path 1507.

karakh yuth[•] az babas pananis t[•]h sūty kār
 sarakh tyuth[•] pāna yod[•] āsakh t[•]h autār 1508.

tshunān tim āch[•] waṭith atha sarpa-ālēn
 laban tim lāl yim bab mōj[•] pālan 1509.

- wōlō wōñ mājē mōlis-path jigar gāl
sēdath āṣiṣ tē khurⁿ kāsiy mahākāl 1510.
- t^hh yōdwai wāra chukh almāsa-gardan
ba-dargāh^c-ē-padar jōrūb sōpan 1511.
- mē wonⁿmay, 'yuthⁿ gathiy khōsh byōlⁿ tyuthⁿ wav
' pagāh lōnakh tamyukⁿ phal yuthⁿ saponⁿ lav' 1512.
- t^hh yōdwai pōpi bab mōj^a mānakh
Sadāshiv biyē Wumā ada kar t^hh zānakh 1513.
- Sadāshiv suy diwan yus zindagōniy
Wumā s^ay yēmi khēmā kārⁱ krūd cyōniy 1514.
- baban kyāh kūr^a kamī korⁿnakh t^hh paidāh
tē mā ōs^y panāhⁱ-kinⁱ kēh wōmēdāh 1515.
- Wumā s^ay yēmi tē kūrⁿṛāy dar-shikam jāy
t^hh wuchtō, pōpiyō, rūz^y na kēh māy 1516.
- galath būzith zalath pōñis-nishin drākh
tyuthuy nīrith nēthanonⁿ mal-barutⁿ zākh 1517.
- saponukh pōkhta yēli dyūṭhuth panunⁿ hāl
achiv hōruth tē rath shōruth mahākāl 1518.
- panunⁿ kartūth t^hh ḍishith gōkh gamnākh
kūr^oth thaph gāsa-bargan yēli shūṭ^ath bākh 1519.
- tihīdastī wuchith rūduy na kēh hōsh
tujyōhakh dōn athan zardyōkh zan pōsh 1520.
- Wumā yāmāth wuchani lūj^o cyōnⁿ ahwāl
khēmā kūrⁿay dopun lūkan, 'yih chum lāl' 1521.
- lōkoṭⁿ tami kōchi-kēth hēth lalanōwukh
wuchan gāsh tami dōd kyāh dāma cyōwukh 1522.
- achēn-hondⁿ gāsh hyuhⁿ rochⁿnakh wuchiv māy
kaḍith shik^ama kūrⁿ wōlinjē-manz jāy 1523.
- khabar chyā kyāh tamis rūz^y tē-nish āsh
prayēm borⁿay dapan, 'chum sūrē-prakāsh' 1524.

dahan-hūnz ^a k̄ath chēh kyāh dōyētr ^a h tsē chōvith yiwan chēy wuñē niwan chēy mānanōvith	1525.
khēmā k̄r ^a nay tsē mā tas-kun wuchuth zāth tsē rāṭas dōh dōhas yith rāwūr ^a th rāth	1526.
ganīmāth zān wuñ-kēn kar ts ^a h r ^a t ⁱ kār Wumā-dēvl ta Shiwa-jī chuy kharidār	1527.
pagāh yēli tim gashan nīrith ba-ākāsh mē won ^a may, 'yuth ^a na rōziy mēlanūc ^a āsh '	1528.
gashakh sannyās yod ^a dēwāna lāgakh bathēn bērañ kaṇḍēn-tal pāna zāgakh	1529.
tithay Rāwun marith labahōṇ ts ^a h Lankā na-tay darshun karun rōziy tamannā	1530.
hatu ⁱ l-magdūr az yuth ^a chuy tsē tākath karukh khādmāth ganīmāth chuy ganīmāth	1531.
kasam chum yod ^a shuniy bab mōj ^a trōvith kasū ada, pōpiyō, buth ^a hēkakh ts ^a h hōvlith	1532.
walēkin kar tamis yuth ^a ōs ^a mōlum dopun, 'siwā karēm roch ^a nakh ts ^a h mōsum '	1533.
wuchani lāg ⁱ , 'trēn zagan-hond ^a rāja kot ^a gav ' wadani log ^a zōñ ^a -bāpath Kush ta biyē Lav	1534.
yiwan tot ^a Kush ta Lav dōnaway diwan nād mashān ada Rāma-juv Sītā pēwan yād	1535.
garā phār ⁱ yād lāyan pān mārān garā tim pān panun ^a chi y razi khārān ^a	1536.
garā dōnaway samith jāman diwan cākh garā ḍulagān ⁱ diwan pānas malan khākh	1537.
garā tsāpan dandau-sūty gul ⁱ diwan nād dapan, 'wuch ⁱ tav patav ās ⁱ nā-khalaph zād '	1538.
woḍukh tyuth ^a wadani yuth ^a lōg ^a pāna ākāsh sapan ⁱ tith ⁱ yith ⁱ wuchith sapanan jigar-trāsh	1539.

77. VĀLMĪKI RESTORES ALL THE SLAIN TO LIFE. ŚSĪTĀ BY A REVULSION OF
FEELING REFUSES TO SEE RĀMA.

karan phār'yād Sītā lūj^a wadanē
rēshis-kun¹ lūj^a ba-zōrī nāla dinē 1540.

suh Wōlmikh ryosh^u gamot^u gara ôs^u nīrith
dapan, yūs^a kōl¹ tāmāthay āv phīrith 1541.

pakan tot^u wôt^u dyūṭhun yān suh ahwāl
chuh dod^umot^u mōkta-phol^u ḍishith, maran lāl 1542.

wuchun tati rath pakan dār'yāv dār'yāv
khabar log^u tas priṣhani, 'kas kyēh banith āv' 1543.

wodun wārā wanani log^u, 'hē Sadāshiv
'amis yiti myāñē bad-bakhtiyē-sūty gav' 1544.

gōran yēli māyē-sūtin pān gōlun
kūr^un wuzamala amrēta-rūd wōlun 1545.

wuchiv rēsh¹ kyāh kūr^un tām¹ tīs^u zōriy
harith amrēth zi tim gay zinda sōriy 1546.

dapan, wuch'tav tatēy kāh mūd^umot^u prōn^u
sapon^u su-ti zinda yēli tām¹ amrēthāh cyōn 1547.

sapān¹ yēli zinda tim sōriy dubārah
sapon^u Sītāyē biyē dil sang-i-khārah 1548.

gathith tas rēsh¹-sandis hujaras-andar tsāyē
korun bar band wuch'tav kyāh gayēs rāy 1549.

ḍopun, 'yot^u-tām mēli na nab ta būtarāth
'panun^u buth^u Rāma-tsandras hāwa kar zāth' 1550.

78. RĀMA RETURNS HOME TAKING LAVA AND KUŚĀ. HE THEN GOES BACK TO
THE HERMITAGE AND IMPLORES ŚĪTĀ TO ACCOMPANY HIM,
BUT SHE REFUSES.

sa Sītā yēli tsalith gayē nāla trāwān
niyēn rēsh¹ Rāma-tsandras-nish z^ah santān 1551.

anith yēli hōv¹nas nishē thōv¹nas tim,
padēn dōn-tal paran tān pōv¹nas tim 1552.

78. RĀMA IMPLORES SĪTĀ TO ACCOMPANY HIM. 1553-1567

- padēn lāg' mīṭh' dīnī sōriy eiman dōn
khasūsan Bharuth Lākh'man bīyē Shēturgun 1553.
- asan khēlan gindan phirūv^ukh munōdī
nagar-kun gay timan-sūty hēth ba-shōdī 1554.
- pēth^u bābath^r hēth shēhras-andar gay
wadani log^u rāza tas Sītā tētas pēy 1555.
- rēshis log^u prīshani, 'tas kyāh gōsa gav myōn^a'
kar^m yiy ōs^u karmun^u kār kāmⁱ zōn^u 1556.
- pakan tas sūty gav vēgalyōv suh zan kand
wuchyōkh Sītāyē thow^umot^u bar karith band 1557.
- andar Sītā nēbārⁱ-kīnⁱ Rāma-autār
baras-pēth byūṭh^u ta wānⁱnas villa tay zār 1558.
- dopus tāmⁱ Rāma-tāndran, 'wōth nēbar nēr
'wōnduk^u dōkh wōñ taly shēhras-andar phēr' 1559.
- dapan, Sītāyē won^unas, 'chukh t^h autār
'wuchan chukh-nā hēwan jīgaras mē chum nār 1560.
- 'samay dūṭhum sēṭhāh wōñ sōpūñ^s sēr
'chuh ōk^ur^u gara gāshun^u nērun^u gāthēm tēr 1561.
- 'bōh nay nēray tē kyāh wōñ myōn^u chuy gam
'gāthiy dār'yāwa-sūnz^u akh pā-phyorāh kam 1562.
- 'gōḍañ akh bēñē yēs tīsh^u āsi gamkhār
'dōyum^u āsakh t^h Nārān pāna autār 1563.
- 'trēyum^u trēnaway barādar chiy balāvīr
'zamīnas-sūty suwān ākāsh az-tīr 1564.
- 'poz^u ay bōzakh tasallī gōm az-zān
'mudā ōsum tē wātānⁱ yīm z^h santān 1565.
- 'dayā kar wōñ tē kyāh chēy māy myōñī
't^h gāth phīrith shurēn kar pōrⁱzōnī' 1566.
- dōnaway lōla-sūtin tati dazār^u ōsⁱ
sōrga-mānza rāsa-maḍul zan grazān ōsⁱ 1567

karani log^u Rāma-juv tas zāra-pāra
lūj^us sa-ti kathā wananē wāra-wāra

1568.

79. RĀMA'S SUPPLICATION.

(Metre, *Accentual*.)

- Rāma sandran dop^u, 'bar mutsarē
'karī ānand panani garē 1569.
- 'kazālⁱ gayēkh azala ōsuy
'kashṭ ṭōluth Yishōrⁱ ṭē kōsuy
'vyād vigⁿ wōñ na sōndarē
'karī ānand panani garē 1570.
- 'kāmⁱ kūr^ukh hiyē-māl zāyē
'pāna ṭhāran chuy nōgⁱ-rāyē
'ṭhāyē rōzun^u kōtāh zarē
'karī ānand panani garē 1571.
- 'bōz, wōnduk^u gam gōsa ṭaliy
'rōz prasan, shēth^r galiy
'sōz wuch, bēh panani garē
'karī ānand panani garē 1572.
- 'bār tuluth sār sōr^u ōwuy
'gār ṭōputh tamannā drōwuy
'tār lagīth panani garē
'karī ānand panani garē 1573.
- 'hāv mōkh bāv goy^u kyāh ṭē gōsa
'trāv malāla wōñ āchⁱ mē lōsa
'thāv ṭētas Day kyāh karē
'karī ānand panani garē 1574.
- 'rūcī^u karith achē-manz thāwath
'driy hōvith driy hāwanāwath
'triye ṭālun^u paziⁱ tāra tarē
'karī ānand panani garē 1575.
- 'wātīhiy kar sāmāna trāwun^u
'sūd kyāh nēri suh mūd^u Rāwun
'hōi kyāh goy^u mōl^u kas na marē
'karī ānand panani garē 1576.

'gār roṭuṭh tām¹-sanzi vērē
 'yus marith gaṭhi kati phērē
 'gam khēna rath māz harē
 'karī ānand panani garē'

1577.

Rāma-ṭandran yāñ tiy won^unas
 'pēyē wasith jalāv hyot^unas
 lūj^u sa ṭāpani panañē narē
 'karī ānand panani garē'

1578.

shīna-mōñ^u zan vēsarana āyē
 tamj won^unas panañē jāyē
 'kami ṭē won^unay buk^ur¹ darē
 'karī ānand panani garē'

1579.

'ḥōz kath chum-na pōshēn-pāyā
 'tōshē kath chēm wanith māyā
 'rōshi dyut^unam makh pōshē-tharē
 'karī ānand panani garē'

1580.

yiy wōndas gay hiyē-mālē
 tami-khōtan dūrēr ṭālē
 'rinda ḥōzakh zinday marē
 'karī ānand panani garē'

1581.

lōla-nāruk^u jalāv roṭun
 nīla-waṭh sīna panun^u ṭoṭun
 yēṭh yēs āsi suy lōl barē
 'karī ānand panani garē'

1582.

gāsh yith biyē prakāsh anun^u
 lōla-almāsa-sūty wōnda khanun^u
 pōkhta sōpani man mōkta harē
 'karī ānand panani garē'

1583.

•mājē Diviyē-kun gayē shēran
 ṣs^u rātas līlā karan
 •zūn zan ṣs^u•lūj^umūṭ^u darē•
 'karī ānand panani garē'

1584.

.80. SĪTĀ'S RESPONSE."

(Metre, *Accentual*.)

- 'mārā kūr^unas āmⁱ māramatī
 'Pārwatī kar myōn^u cāra 1585.
- 'mājē zāyēs drūts^u yēli hūr^um
 'krāni drāyēs tamannā sūrum
 'lāni ōsurū amis sūtin
 'Pārwatī kar myōn^u cāra 1586.
- 'zēwawunuy phārⁱ rēshⁱ ta paṇḍith
 'kōli tshunanōv^uhas kūñ^u gāṇḍith
 'chīm mē wasan yēma-guma tatī
 'Pārwatī kar myōn^u cāra 1587.
- 'kōli tshuñ^unas yēli bōh mājē
 'tatī phorum Zanakh rāja
 'na-ta mārīyēyēnas kōna tatī
 'Pārwatī kar myōn^u cāra 1588.
- 'myul^u dyut^u karith Vishāmitran
 'kōna lōn^u chum mē wōñ pētaran
 'galb sōpānⁱ tim ti haibatī
 'Pārwatī kar myōn^u cāra 1589.
- 'suy ath sēndi apōr tarē
 'yus wōñ nēri panani garē
 'suh na yus myōnⁱ-pōṭhⁱ yitⁱ marē
 'Pārwatī kar myōn^u cāra 1590.
- 'wīrdana-vēri būrīzay mē gāṇḍim
 'rōñ^u-āsana kōh bāl tshāṇḍim
 'wōñ gayēs kiwal bōh yitī
 'Pārwatī kar myōn^u cāra 1591.
- 'bāwa wōñ kas yēli gōm trōvith
 'kyāh wana nāv mandachōvith
 'Rāwanas inyōnⁱ paripāph khatī
 'Pārwatī kar myōn^u cāra 1592.

‘tām¹ niyēnas yēli tami hāla
 ‘mājē panañē kūr^unas hawāla
 ‘kyāh wanith hēka tas chēh satī
 ‘Pārwatī kar myōn^u cāra 1593.

‘ada zōñ^unas tami azōñ^u mājē
 ‘villa wān¹ wān¹ tami ashka gājē
 ‘mashka karēnam shūrēn sūti
 ‘Pārwatī kar myōn^u cāra 1594.

‘shur^u zōñ^unas karēn shur¹-bāshē
 ‘zōlith lōj^unas bōh wālawāshē
 ‘dēwatā sōr¹ gay āra-k⁴tī
 ‘Pārwatī kar myōn^u cāra 1595.

‘anth zōnum na yith bawa-saras
 ‘gaṭa kūr^unam ta bōh kyāh karas
 ‘shēchē lazanas tē pāph khātī
 ‘Pārwatī kar myōn^u cāra 1596.

yūts^u wodun, ‘kūr^u kaīsi ma zēyin
 ‘zēyi yēli ta almās khēyin
 ‘kūr^u zāyēs sūr gōm yitī
 ‘Pārwatī kar myōn^u cāra 1597.

‘kōrē āsūñ^u gāshi dēka-sēdath
 ‘na-ta brōṭhāy gāshi hēñ^u sa wath
 ‘taway bōh tshāḍath panañē watī
 ‘Pārwatī kar myōn^u cāra 1598.

‘kyāh bōh wana, tām¹ sōrga-wāsān
 ‘patsh ūñ^un āman ta khāsan
 ‘won^u dēwau, “Sītā chēh satī”
 ‘Pārwatī kar myōn^u cāra 1599.

dēwatā āy sōkhī dinē
 ‘mōl¹ hūzus ta log^u riwanē
 driyē hōv¹nas tām¹ dāri-chēti
 ‘Pārwatī kar myōn^u cāra 1600.

- 'tō-ti panun^u pazun^u pōlun^c
 'kruha^a-badēn ogun zōlun
 'yith^l pralay chyā bōv^lmāti
 'Pārwatī kar myōn^u cāra 1601.
- 'bōl^l wəñānas chuy ādan^c
 'kōl^l rāway thowum na zāh kan
 'bara kūr^unas ān^l sūramāti
 'Pārwatī kar myōn^u cāra 1602.
- 'tyūt^u wodum sahlāba wunyōm
 'ashi-sūty sōr^u samsār wanyōm
 'wan t^uh rōzakh kati mētsi-datī
 'Pārwatī kar myōn^u cāra 1603.
- 'Dayē-lōn^l yēli paigām būzun
 'ada Halmot^u Lūdar sūzun
 'vyād gūj^u wōth mē-sūty satī ''
 'Pārwatī kar myōn^u cāra 1604.
- 'pāna yot^u-tām mōrun Rāwun
 'ōsus lūkan dēmāg hāwun^u
 'gōsa kus gōs trōv^unas tatī
 'Pārwatī kar myōn^u cāra 1605.
- 'bara kūr^unas bōh shyāma-sōndar
 'sara kūr^unas nāras andar
 'dara lōj^unas chivēmāti
 'Pārwatī kar myōn^u cāra 1606.
- 'pūt^u achē dīt^un pōlōd^l pacē
 'khōṭ^u bōh drāyēs tami kahwacē
 'goṭ^u gaṭhith āyēs bōh tatī
 'Pārwatī kar myōn^u cāra 1607.
- 'gari tshuñ^unas nēbar kaḍith
 'shrākḥ dṭ^unam wōlinjē barith
 'wākh ōsum^u wōñ mara yltī
 'Pārwatī kar myōn^u cāra 1608.

- 'gari panani akh^uāth bū^um
 sāph wantam kōsa hān kūr^um
 'kara kyāh kām¹ won^unas "satī"
 'Pārwatī kar myōn^u cāra 1609.
- 'Pashē ganjēṇam nārañē tshaṭa
 , 'pashē kōtāh kūr^unam gaṭa
 'biyē kūr^unas shērmanda tatī
 'Pārwatī kar myōn^u cāra 1610.
- 'zōm^u kūr^unam nic^u kathi-hanā
 'gōm na wōndas yih bōz¹ chēh bōnā
 'kōm^u gayēm mē kas sūti
 'Pārwatī kar myōn^u cāra 1611.
- 'tīr dit¹nam wōlinjē bariṭh
 , 'gōm tim tīr jīgaras tarith
 'atha-sūty gēv moth^unam satī
 'Pārwatī kar myōn^u cāra 1612.
- 'nāra-tēmb^r phambas pēyēm
 'wuch¹tav wōñ kūt^u jalāv hēyēm
 'rēh phaṭith nēri pēṭh¹ parbatī
 'Pārwatī kar myōn^u cāra 1613.
- 'nāl wol^unam lōkūṭ^u bōh gūj^us
 'bāl tshuñ^unas zālan lūj^us
 'hāl kyāh lāl gayēm mē chātī
 'Pārwatī kar myōn^u cāra 1614.
- 'āyē tas kōna balāy achēn
 'lāyē tas kōna gatshān achēn
 'drāyē tas kōna zēv kārē-patī
 'Pārwatī kar myōn^u cāra 1615.
- 'yus yēs jōrē-judōy¹ karān
 'Day tas kōna wath rāwarāwān
 'chus kōna wasan yēma-guma tatī
 'Pārwatī kar myōn^u cāra 1616.

sirī wōtith chuý hāmī-hanē
 ' pari prakāshē tsēy pānā wanē
 ' bōž kyāh wani Sarasōtī
 ' Pārwatī kar myōn^u cāra ' 1617.

81. RĀMA'S ENTREATIES AND SĪTĀ'S REFUSALS. AT DAWA VĀLMĪKI
 INTERVENES.

(Metre, *Accentual*.)

lōla-sūtīn osh^u ōs^u trāwan
 chēs na mulay bar mutsarāwan 1618.

tām¹ won^unas, ' yim kam khātīm pāph '
 tami won^unas, ' rūduy na yinsāph
 ' kas tsē chukh yim nēhadāv hāwan '
 (chēs na mulay bar mutsarāwan) 1619.

' pāph warzith chuh yihuy myōn^u mālyun^u
 ' tāpa yit¹ yēs dazān ōs^u tālyun^u *
 ' kas chih wōriv¹ mē zan wath rāwarāwan '
 (chēs na mulay bar mutsarāwan) 1620.

tām¹ dop^unas tōra, ' kar khānadōrī '
 tami dop^unas, ' trōv¹māt¹ chim mē sōriy
 ' yit¹ bihith kaīsi buth^u chēs na hāwan '
 (chēs na mulay bar mutsarāwan) 1621.

tām¹ dop^unas tōra, ' rachath bōh wōñ jān '
 tami dop^unas tōra, ' wuñē chēs bōh larzān
 ' yith suh Lākh¹man nith mā tsunēm wan
 (chēs na mulay bar mutsarāwan) 1622.

' bēh ts^hh pānas rēh chēm wuñē jigaras
 ' khār wuñ chēs kuñ^u ta kīwal zi bēkas
 ' chēs-na mōsum chukh ts^hh mē tambalāwan '
 (chēs na mulay bar mutsarāwan) 1623.

wōnda tas gav zan dor^u sang-i-khāra
 Rāma-tsandran wañānas wāra wāra
 ' man chuh tsantal tan diwān ōs^u grāwan '
 (chēs na mulay bar mutsarāwan) 1624.

* V. l. tāpa-nishē yēm¹ roch^u mōn^u tālyun^u.

81. RĀMA'S ENTREATIES AND SĪTĀ'S REFUSALS. 1625-1632

- biyē won^{nas}, 'sūr^m, wōñ jawōnī
 'kar tulith^h hēka yim bār cyōnī
 'chum-na tākath tan bōh wōñ nāra nāwan
 (chēs na mulay bar mutsarāwan) 1625.
- 'hōsh^h nyūtham tšē pōshē-nūla
 'mōshka bab^{ur} kūq^uthas bōh mūla
 'kōng zōj^uthas zan āma-tāwan
 (chēs na mulay bar mutsarāwan) 1626.
- 'chēm-na tšē-rost^u biyē kēh wōmēdā
 't^h las gatṣhanay kaitṣāh tšē paidā
 'gachē-kutṣṣen achē-pōsh chih chāwan
 (chēs na mulay bar mutsarāwan) 1627.
- 'myāni lōluk^u tšē wōñ sūruy tāmānā
 'chēs bōh titṣ^uy yitṣ^u tēli ōs^u sa Sītā
 'āzmōw^umot^u biyē kyāh āzmāwan
 (chēs na mulay bar mutsarāwan) 1628.
- 'kāṣa zūni lōg^utham nēth tšē grōnu
 'poz^u wanun^u kyāh wōñ zāna cyōnu
 'khēñ^u bōh ditṣ^uthas gōṣtan biyē kāwan
 (chēs na mulay bar mutsarāwan) 1629.
- 'nād dit^umay dit^utham zāh na ālav
 'dōd^u būzim s^hhau shēzdau ta shālav
 'vyād mūṭh^umūṣ^u biyē chukh yād pāwan
 (chēs na mulay bar mutsarāwan) 1630.
- 'hēth bōh yēli yiy ōs^u āmūṣ^u
 'thath^{ur}-gāsa zan bōh ōs^u mājē zāmūṣ^u
 'khēth tṣhuñ^unas tamiy bōh ādām^u-khāwan
 (chēs na mulay bar mutsarāwan) 1631.
- 'yém^u rēsh^u yit^u rūch^unas bōh wāray
 'tūr^u gōmūṣ^u ōs^u yāñ awāray
 'wandahōs tas cashma-pampōsh bōh pādan
 (chēs na mulay bar mutsarāwan) 1632.

- 'lūb tamannā sōriy' mē drāyēm
 'bāra-kānḍ' yēli khōran tsāyēm
 'wōnda 'dod'mot' kētha shēhalāwan
 (chēs na mulay bar mutsarāwan) 1633.
- 'zēṭh sūrith mōnj' -hōr yām chōwum
 'pōh'-pan zan mē sāmānā tām trōwum
 'virē-hānḍ'-pōṭh' dōdaryēyēm tatiy tan'
 (chēs na mulay bar mutsarāwan) 1634.
- rōt'-rātas kūr^ukh tāt'thiy husyōrī
 kōna lagakh pādan nēth bōh pōrī
 ōs' pānavūñ^u wōndāk' gōsa bāwan
 (chēs na mulay bar mutsarāwan) 1635.
- rāth sūrith sub^ahan yāñ phōl' gāsh
 hyot' trāwun^u sūrēn brōṭha prakāsh
 rēsh' dop^unas, 'ts^ah bēh pānay mananāwan'
 (chēs na mulay bar mutsarāwan) 1636.

82. VĀLMĪKI REMONSTRATES WITH SĪTĀ. SHE STILL REFUSES. VĀLMĪKI DIRECTS RĀMA TO RETURN TO AYŌDHYĀ AND THERE PREPARE A SACRIFICE, TO WHICH HE PROMISES TO BRING SĪTĀ.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - - .)

- dopus ada rēsh', 'mutsar^u bar kōmōrī
 'khēmā kar chuy karan bartā tsē zōrī 1637.
- 'ma dis yūts^u tūl chuh bartā jān cizā
 'karus khādmath tsē gānz^arāviy azizā 1638
- 'ma kar gaphlath mutsar bar chus sēṭhāh hōl
 'gāshus sūtin bariy yuth^u pazi tyuth^u lōl 1639.
- 'prabātan pūz kar biyē darm tay dān
 'wandun^u gāshi bartahas pananis panun^u pān 1640.
- 'triyēn^u siwā karūñ^u gāshi bartahas-kun
 'tsalan pāph sōr' biyē zanmas na chukh yun^u 1641.
- 'chuh bartā zōñ^u-kin' Bhagawān mānun^u
 'karus siwā tam^ayuk^u phal chuy^u prakāṭh nyun^u 1642.

- ‘chuh vīdas-mānz sēṭhā won^umot^u chēh sath kath
‘triyēn siwā karūn^u gatshi bartāhas path 1643.
- ‘gōḍaṇ gatshi tsarana-kamalan mīṭh¹ tas din¹
‘chalith pād tām¹-sānd¹ tawa-pata gatshan cēn¹ 1644.
- ‘karus-siwā barus lōl shēr zānun
‘sōbōz^u-sūty Rāma-juv Nārān mānun 1645.
- ‘yih chēy sath kath chuh bartā pāna Bhagawān
‘tamis siwā karith Vaikunṭh chiḥ prāwān 1646.
- ‘ts^h chēkh butarāth bartā zān ākāsh
‘pakus sūtin karan sōriy tsē shābāsh 1647.
- ‘pakus sūtin ma kar tōkhūr^u kadam tul
‘sōbōz^u-sūtin zān myōn^u nēr chēy sul 1648.
- ‘yih kami-putshy chēkh amis-pēṭh bar karan band
‘chuh ath-pēṭh kyāh hasar wātakh na zāh and ’ 1649.
- dapus tami tōra, ‘rēsh¹-bāyō yih mō wan
‘amis-nishē chuy barābar dōst dushman 1650.
- ‘zakh^m ām¹-sānd¹ balān¹ pānas bē-dawāh chiḥ
‘akis bāmas amis dah lach hawā chiḥ 1651.
- ‘yih chuy hath-gor^u pōrush cyōn^uy mē driy chēm
‘amis kar chēy khabar, “kath jāyi triy chēm ” 1652.
- ‘tithiy dōda-shur¹ siphath nābad-phalyau-sūty
‘nēhāl āwāra nābad khēth kārīn kūt¹ 1653.
- ‘tyuthuy chus dil kuniy kāh kath chuh bōzān
‘mulay chuna ada, rēsh¹-bāyō, yih rōzān 1654.
- ‘sēṭhāh gam hyot^u mē path ārām na zāh ām
‘ōdūsh^u candrama chēs Sītā mē chum nām 1655.
- ‘amis-sūty zahr-tsāpun^u lōla-thāwun^u
‘amis-nishē som^u chuh rač^urun^u rāwarāwun^u 1656.
- ‘yil kēṭhāh aḍijē tay rath māz mē ōsum
‘tih zōlum, zālānan zangāra kōsum 1657.

- ‘mē kēh wōñ chum na Rāmanē nāwa-rostuy
‘dazan ehum dīph nēb^arimē wāwa-rostuy 1658.
- ‘phuṭith phōnūs zi thīkyā tōg^u wāwaṣ
‘karān ālūt^a pawan pēṭh Rāma-nāwas 1659.
- ‘na rūz^um tan ta man ta wāsanā wōñ
‘yih kēh sōruy tih kēh suy bāsanāwūn^u 1660.
- ‘amis-nishē sōṭh-kālas yēmⁱ na kēh wow^u
‘harud atanay gōḍaṇ suy chuy diwan now^u 1661.
- ‘amis Rāma-śandras path yēs galith pān
‘suh āsyā myōnⁱ-pōṭhin hāl-i-hairān 1662.
- ‘kariy siwā bariy yus tas sēṭhāh lōl
‘ganz^ar bā āmⁱ suh tāthⁱ nāras-andar zōl^u 1663.
- ‘gathan nazdikh yēs āsiy ba-darshēn
‘wuchan gulzār tas-nishē dūri rōzan 1664.
- ‘mē kor^unam tas ta chēs bēkas gamūt^u khār
‘t^ah wantam wōñ chuh bartā Rāma-autār 1665.
- ‘sōkhas wōtith mōkhas bōyⁱnas namaskār
‘dōkhas-pēṭh wātanōv^unas cāra lācār 1666.
- ‘niyēm pānas-sūtin gēlēm yih badzāth
‘ahankāras khotum hīthāh logum gāth 1667.
- ‘solum trōvith bōh kot^u lāras zanāna
‘taway yuth^u rōsh tshōḍum pōnⁱ-pāna^u 1668.
- tih būzith Rāma-juv yūt^u gav awāra
wananiⁱlog^u tas rēshis, ‘ath kyāh chuh cāra 1669.
- ‘yih yēsh ōs^u Yishōṛas bōzana na kēh ām
‘logus dar-māda nāhaka gōs badnām^u 1670.
- dopus tāmⁱ rēshⁱ, ‘t^ah chukh autār pānay^u
‘karun^u ōsuy lukan-hond^u gav bahānay 1671.
- ‘satī Sitā chēh zanmas būm āmūt^u
‘Zanakh rāzas ti mētsē-tala ōs^u drāmūt^u 1672.

'sēthāh zōrī karan tsey-kun ganḍith man
'wandan dēn-rāth tsey zuv jān pādan' 1673.

'tshuñth trōvith tse masha^{rōv}th asūnz^u māy
'tih mā ganz^oruth wanas-manz kyāh chuh tas pāy 1674.

't^ah gath nagaras-andar wōñ gōsa gam trāv
'tayōrī kar jagākⁱ sāmāna sōmb^arāv 1675.

'tse pata zōrī karith tot^u wātanāwan
'madāray wāra wāra mananāwah 1676.

'wanas rātas dōhas tim tim bahānay
'yimas sūtir anan tot^u-tām bōh pānay' 1677.

83. RĀMA PREPARES THE ASVAMEDHA SACRIFICE. HE SENDS ŚATRUGHNA
TO SEEK Sītā.

yih shēchⁱ būzith pakān sōn rōph chakan drāy
rēshis rukhsath hyotukh Ojudyā-nagar tsāy 1678.

kūr^ukh shōdī munōdī drāyē bāzōrⁱ
samith rēshⁱ āy yēgñēs-pēth tōwāpōrⁱ 1679.

kūr^ukh jāyāh mukarar bīthⁱ brōhman
karani lāgⁱ zaph Dayēs-sūty gonḍ^u timau man 1680.

dapan, pūrⁱ-kinⁱ bōnā bīthⁱ sēd ta sanniyās
pachimⁱ-kinⁱ akh Wasishth mahā-ryosh^u ta biyē
[Vyās 1681.

dachinⁱ-kinⁱ byūth^u Agasty Nārad mōnīshōr
wōtārⁱ-kinⁱ sāri samsārākⁱ rēshīshōr 1682.

biyēn tarphan bihith ōsⁱ ātmajñōnī
giyān bāwan ta hāwan pōrⁱzōnī 1683.

samith āmātⁱ tapīshōr sēd ta biyē sād
korukh āramb tulukh yēkh-bār yih samwād 1684.

wanani lāgⁱ Rāma-tsandras-kun ba-yēkh-jā
'tse-sūty az yēgñē-maṇḍalas shūbi Sītā 1685.

'satūc^u sōkhī chēh yiy, "triy sūty āsūñ^u
'"sapani ashōmēd saphal biyē vyād kāsūñ^u"' 1686.

darām pōlun pozuy yāmañ tih būzun
Shēturgun' anarñ tas Sītāyē sūzun 1687.

hukum būzith gashith tot^u wōt^u lārāñ
ryoshwāh ōyūñhun prakañ zan pāna Nārān 1688.

paran pēv tas rēshis kor^unas namaskār
'manāk^l dōkh trōv^ltav wuch^ltav tasām^l kār 1689.

shēran sōpon^u ta wān^lnas sōr^l kāran
'satī Sītāyē Rāma-autār chuh tshārap 1690.

'dayā kar wōth t^h Sītā mananāwun
't^h yis sūtin ta tas-nish wātanāwun' 1691.

84. VĀLMĪKI INDUCES SĪTĀ TO ATTEND THE SACRIFICE. SHE CALLS UPON THE
'EARTH TO BEAR WITNESS TO HER CHASTITY. THE EARTH OPENS AND
SWALLOWS HER UP. THE SITE OF THIS WAS UNKNOWN TO
THE GODS, BUT IT IS LOCATED
AT SHĒNKARPŌR.

tih būzith gav suh ryosh^u tas karani zōrī
'gamuk^u chal mal t^h chēkh nirmal kōmōrī 1692.

'patim^l gam gōsa tshun trōvith t^hkan nēr
'garas-kun pakh t^h wōñ pananis sōras phēr' 1693.

satī Sītāyē būzith tāñ tshuñ^un bākh
kaññen tām^l-sandi wadana yuth^u sapān^l cākh 1694

dopun, 'kētha-pōñ^l gasha tath Ojudyāyē
'"kaññith tshuñ^umūt^u," dapan, "wuñ pāñ āyē" 1695.

'lashēn-hūnz^u rēh dilas chēm gōm bēdād
'pashēnchēs yūt^u hashēn kyāh bāwa rōdād 1696.

'amā kyāh kara, yih ryosh^u chum yistāda
'diyēm shāphāh gasha mā khār zyāda' 1697.

tih wōbarōwun wanith tami tāñ tim drāy
Shētrugnas slūty hēth Ojudyāyē-manz tsāy 1698.

jagas Wōlmikh tshunishōr wōt^u tshārān
tamis-pata āyē Sītā pāna lārāñ 1699.

- yiwan yēli dīṭh^u Sītā Rāma-ṣandran
jagas-manz ṣāyē man tas ōs^u Harshēn. 1700.
- paran pēyē Rāma-ṣandras ṣārⁱ wānin zār
prayēm bor^unas sēṭhā kor^unas namaskār 1701.
- ‘wanuṃ kyāh chum hukum wuñ-kēn bōh āyēs
‘phūr^um pānas koruṃ kyāh mājē zāyēs ’ 1702.
- dopus tāmⁱ tōra, ‘kar nirmal panun^u pān
‘rēshēn-hūnz^u hāv driy sōr^uy ṣāliy hān ’ 1703.
- tiḥ būzith lūj^u wanani Nārāyēnas-kun
‘Niranzana ‘kyāh mē-pēṭh bēdād yih sōpon^u 1704.
- ‘gayēs āwāra yūṭ^u Yīshōr prakāṭh nēr
‘adari samsāra-nishē sapūñ^us sēṭhāh sēr 1705.
- ‘dazan chēs yūṭ^u razān kyāh pān khōrum
‘ṣ^uh dim sōkhī na-tay tan nāra zālum 1706.
- ‘chēsay nirmal mē yitⁱ drēsṭanth hāwum
‘yatiy āmūṣ^u bōh chēs tot^u wātanāwum ’ 1707.
- sa Sītā yiy wanan wuṭh ōs^u phēshān
pashēn tim rēshⁱ ta yāmath ōsⁱ dēshān 1708.
- tasond^u sath wākh Dayēn būz^u ōs^u r^ot^u sāth
judā sōpūñ^u tamiy vizi pāna butarāth 1709.
- prakāṭh gayē būm nishē Sītāyē āyēs
wonun tas, ‘cāra kēh na lōnⁱ-nyāyēs 1710.
- ‘sēṭhāh ṣōluth saphar tay pān gōluth
‘satī rūz^ukh sōdarmuk^u wāda pōluth 1711.
- ‘ṭ^ukan wōth khas ṣ^uh pēṭh yith wōñ vimānas
‘witic^u lay trāv ṣ^uh pakh pananis makānas ’ 1712.
- tiḥ būzith khūṭ^u prangas wūṭh^u būmi-manz-bāg
wasith gayē Rāma-ṣandrun^u hēth dilas dāg 1713.
- samith ākōshⁱ wuchani āy dēv^u darshun
ḡarani Sītāyē lāgⁱ tim pōshē-warshun 1714.

tanay-pēṭha az-dōḥas-tāñ tim Trēkāran
diwan wān' sani wōgani prath jāyē ṭhāran 1715.

wasan Pātāl akh ṭhāran ba-ākāsh
trēyum" samayēs wuchan prath jāyē prakāsh 1716.

rēshis ada pryutṣh" timau, 'ṭūj^u kami gāma
'harān osh" yūṭ^u paran gayē "Rāma Rāma" 1717.

dopukh tām', 'Dōri Shēnkar-pōri manz-bāg
'wasith gayē Kāma-ṭsandrun" hēth dīlas dāg 1718.

'kruhāh akh manza tot"-tām az-Kurīgām
'wasith yēli gayē tēli bōzana mē tāt' ām 1719.

'wuchum tati dōrē-manz akh nāgarādāh
'hyotum Sitāyē-kūn lāyun mē nādāh 1720.

'dopum, "mātā satī Sitā nēbar nēr
"chuh prāran Rāma-juv kor"thas sēṭhāh ṭēr" 1721.

'tih būzith nāgarādas wōṭh" talōtum
'tyuthuy yuth" shōra-sūty kōpyēy rum rum 1722.

'chēyēy yēṭh gatsh wuchun hāviy sa darshun
'pēwan yēli chuy zamīnas pōshē-wērshun' 1723.

85. RĀMA'S DISTRESS AT SĪTĀ'S DISAPPEARANCE. THE RṢIS CONSOLE HIM.
HE COMPLETES THE SACRIFICE, AND MAKES KUŚA KING OF KUŚĀVATĪ
AND LAVA KING OF LAVAPURA (LAHORE).

tih dīshith yūṭ^u sapon" krūdī suh Shri-Rām
khūñ^un mēṭ^u būm gōmūṭ^u ōs^u bōna trām 1724.

wanani log", 'kyāh mē kor" Sitāyē-pēṭh hāl
'harith rath yūṭ^u ṭalith gayē zēr-i-Pātāl' 1725.

rēshyau yāñ d̥yūṭh^u ta kor"has dam dilāsa
badan nōw"has ta wcl"has khāsa tāsa 1726.

wanani' lāg' tas, 'sēṭhāh kūr^uthan sa māra
'karēth shur'lāza gari kūr^uthan awāra 1727.

'satī tish^u aina-nirmal pān hāwān
'sapūñ^u shītal na pānaṣ hān thāwān 1728.

- ‘patav-lākan parāyēn tas tih būgun
‘gōḍaṇ yus āv zanmas Dāy¹ yih lyūkhun 1729.
- ‘yētiy āmūts^u totuy gayē chuy-na kēh pāph
‘yēgaṇ samāph kar wōṇ trāv santāph¹ 1730.
- madārēy wāra wāra mananōwukh
giyānāk¹ shēbd wān¹ wān¹ bōzanōwukh 1731.
- suh Wōlmīkh ryosh^u giyān tas bōzanāwān
patav samsār chuy bram bāzē hāwān 1732.
- timau yāmāth yih won^uhas āv hōshēs
karani log^u nālamāt¹ tath aḡna-jōshēs 1733.
- ṭhunin darwāza wāth¹ tām¹ prath khazānas
garīban ta atītan dītin dānas 1734.
- rēshēh jōgēn dyutun sōn mōkta jōrī
mangani ōhī logukh yūts^u karani zōrī 1735.
- suh phārēkh byūṭh^u ānin tim ziṭh¹ z^ah pharzand
harani log^u osh^u karani log^u yiy timan sand 1736
- ‘lasiv tōh¹ wōṇ mē chiwa zuwa-jāna-khōta ṭōṭh¹
‘hukumrōn¹ kariv Yindrāza-sānd¹ pōṭh¹ 1737.
- mōkṣaṭa gonḍ^unakh kalas, ‘gātsh¹nakh balāy dūr
Kushēs Kushēwath Lawas tām¹ dyutun Lōhūr 1738.
- karani lāg¹ pāth^ushōhī gōsa trōwukh
garīban brōhmanan darmārth thōwukh. 1739.

86. RĀMA REIGNS FOR 11,000 YEARS. YAMA WARNS HIM THAT IT IS TIME TO
LEAVE THE EARTH. DEATH OF LAKṢMAṆA. RĀMA ASCENDS TO HEAVEN
WITH BHARATA AND ŚATRUGHA.

- wumar sapūñ^us barābar kṛḍin kāh sās
ḍapañ, Yēm-rāza lōgith brōhmunāh ās 1740.
- wuchun yāmāth wōthith gav pyōs pādan
dopun tas-kun, ‘ṭē kētha thūv^utham yih lādan 1741.
- ‘prasan rūziv wāniv kati chēwā¹ basan-jāy
‘kunyuk^u mā chum hukm yi-na man khēyiv grāy 1742.

doḥus tám ¹ mökṭasar, 'az kar ṭ ^h darbār 'wanay kēh kāth ṭ ^h wōñ sōḥan khabardār'	1743.
tiḥ yāñ būzun korun mūkūph hyon ^u -dyun ^u ba-khalwāth byūṭh ^u suh tas-sūtin kunuy zon ^u	1744.
yih kēh wanihēs tih tám ¹ brōṭh ¹ pāna būzus dopus, 'Brahmā-juwan ṭēy-nish bōh sūṣus	1745.
'dopum tám ¹ , "myāñi zēvi kār ¹ zēs namaskār " "Niranzan pāna āmot ^u chukh ṭ ^h autār	1746.
" "koruth sōruy dyututh sōn mökta dānas " "dayā kar wōñ ṭ ^h khas pananis makānas	1747.
" "na-tay chuy yūr ¹ rōzun asē ma ḍad bōr ^u " "zayēs wōtith Dayēs-pēṭh kyāh karav zōr	1748.
" "ṭhēnith mā gāshi yih sum-sōṭh ^u chus bōh khōṭsān " "amā ās ¹ kyāh karav, tiy chuy ṭē rōṭsān "	1749.
tiḥ būzith ārawal zan tas mökhas gav sapon ^u bābari sōkhas wōtith dōkhas pēv	1750.
Narāyēn pāna ōsith tas tih gav krūṭh ^u wuchiv samsār sārēn ¹ kyāh lagan myūṭh ^u	1751.
ba-hukm-a-Rām Lākh ¹ man ōs ^u raṭith bar tatiy āyāv tot ^u Durwās mōnīshōr	1752.
suh ryosh ^u krūdī zi rūṭ ^u -rost ^u timan-nish ṭāv sōrith phuṭ ^u run ^u hukum Lākh ¹ man tatiy drāv	1753.
tamiy hīta asār samsār hōwun ba-Gangā-tīr gāsthith tám ¹ dēh trōwun	1754.
tiḥ būzith Rāma-ṭandras shūkh sōpon ^u hgotun mökh tas sirī sās zan tāñ nōḥpun ^u *	1755.
shēmīth sārīc ^u āsh trōvith kūr ^u tayōrī mēṭh ^u r bōy ¹ ta wazīr bāndav sūty sawōrī	1756.
korun rukhsath tamīs naḡaras khabar gay samīth tim drāy trōv ^u kh sārīc ^u y lay	1757.
walīth tani pōṭ ¹ wast ^u r Rāma-juv drāv Bharuth Shētruḡn sūty hēth, wōñ ṭ ^h kan thāv	1758.

* The metre of this and the following verses is incorrect. Only one MS. is available.

- asan tim drāy, biyē sōriy gay shūkas
khasani yēli log^u Rāma-juv Vishṇu-lūkas 1759.
- samith paṭa drāy tamis sōriy nagar-lūkh
gayēy tās¹-sūty lōla trāvyōkh dōkh ta boḍ^u shūkh 1760.
- wanay kyāh shōr wōth^u sōris jahānas
khasith gay Rāma-tsandras-sūty vimānas 1761.

87. THE EPILOGUE.

- Dayēs-sūty kar t^{ah} lay muh lūb yitiy trāv
marun^u sārēn¹ ta wuch rōzani kus āv 1762.
- sōyētsh phēriy wōnduk^u nēriy tamannā
shēran gath Rāma-tsandras lāg t^{ah} Sītā 1763.
- tē yōdwai Lav ta Kush chi y thāv tihūnz^u āsh
gōras ada bāv suh hāv y sūrē-prakāsh 1764.

(Metre, *Accentual*.)

- nāma lēkha shyāma-rūpa lōl ām cyōn^u
biyē wōla sōn^u Rāma-tsandarō 1765.
- gāma gāma tshāran lūstim mē pād
wati wati wān¹ diwan dītāmāy nād
nān¹ gōm sir yāra cāra nō mē zōn^u
biyē wōla sōn^u Rāma-tsandarō 1766.
- ok^u dōh ta akh dōy dōyim^u kas chēh jāy
trēy trēgūn^u triyē-hond^u kar t^{ah} wōpāy
tōram tōwāpōr^u t^{ay} āsawōn^u
biyē wōla sōn^u Rāma-tsandarō 1767.
- pōntsam pōnts prān myōn¹ prāran chi y
Shiwa Shiwa shāyi shāyi tshāran chi y
sath ṣatam sōbāv cyōn^u chum karma-lōn^u
biyē wō'a sōn^u Rāma-tsandarō 1768.
- kashṭ kās ashṭamūrta kar mē rakhēpāl
nawa dwār trōp^arith dyāna dīph zāl
nav¹ kōna yod^u suh āsi prāni-k'ōta prōn^u
biyē wōla sōn^u Rāma-tsandarō 1769.

dāh dishē manzā dikṛālā lāla lō
 daḥ ākh yēkādashē Ludaṛ wōlō
 bāh burja-manz-bāg bāg chāv myōn^u
 biyē wōla sōn^u Rāma-ṣandarō 1770

trayōdashē sūrē -ūpa apamān^u ma kar
 ṣōdūsh^u zūni Sītāyē hān mō kar
 punim^u-ḥandi Rāma-ṣandra kāstam mē grōn^u
 biyē wōla sōn^u Rāma-ṣandarō 1771.

thawayō bōh mōshka-sūty tan nōvith
 bāwayō sir sīna mutsarōvith
 rōvus bōh yūts^u kāl az bōzta myōn^u
 biyē wōla sōn^u Rāma-ṣandarō 1772.

rōw^umot^u yēli lob^u lūb-i-lubāb bāv
 'Rāma Rāma' trāv^u mō, wōndas kath ṣ^uh thāv
 rāvi yēli hāvi kyāh hēyi mandachōn^u
 biyē wōla sōn^u Rāma-ṣandarō 1773.

Dashērath ṣand^ur chuy trōv^uzēn na zāth
 'Rāma Rāma' chuy wanan dōh ta rāth
 tim trēh bōy^u dēshan chih cyōn^u trē-gōn
 biyē wōla sōn^u Rāma-ṣandarō 1774.

dyāna cyāni dēwatā chih zinda gatshān
 rākhēs chih yit^u ruma ruma marān
 rinda bōz kōna wōnda zinda karōn
 biyē wōla sōn^u Rāma-ṣandarō 1775.

Kīkī kōkōm^u ōra-mōj^u chēyō
 yot^u yot^u gatshakh tot^u bōh lārayō
 wanayō wōnda-vyād wāsanāyē shēmōn^u
 biyē wōla sōn^u Rāma-ṣandarō 1776.

Dandakh-wana wana-manza ṣhāran chi
 wōndaki bāga phōli yēmb^ur-zal ta hiy
 rōshē wōla kar.yō pōshē-warshōn^u
 biyē wōla sōn^u Rāma-ṣandarō 1777.

pāma chēm diwan vēsa dāsa wōlō
 rāza-warna jōgi sannyāsō lō
 vēsa dāsa chēm karan pitarēñi-tōn"
 biyē wōla sōn" Rāma-tsandarō 1778.

sūty sūty ās athayās yāñ naniy
 ādi anta wāsanā dās tāñ naniy
 kūph kāsī tas yus wuchiy rūph cyōn"
 biyē wōla sōn" Rāma-tsandarō 1779.

athawās yod" tē wumri-wāsi gatshiy
 Shūrpanakh shēch' hēth kaīsi nō gatshiy
 tambalāvi shōr yuth" khēyi kabīla-krōn"
 biyē wōla sōn" Rāma-tsandarō 1780.

dōn-hond" sang mana tūri-pō'h' karun"
 mētra-shētra-bāv gatshī dūruy karun"
 shur'-bāshē trāv wōñ khur' ta zāl ma wōn
 biyē wōla sōn" Rāma-tsandarō 1781.

shētra-rost" shēhr chuy man panun"
 sath sōkhī chuy Lākh'man panun"
 wōla wāl' tālī tūri yuth" na bōz myñn"
 biyē wōla sōn" Rāma-tsandarō 1782.

lachē-nāvi gacha-kuṭhi watharōwumay
 nawa-dwāra-sost" shrūts" gara thōwumay
 Hara mō wōñ dubāra dēh kar myōn"
 biyē wōla sōn" Rāma-tsandarō 1783.

sōna rōpa sāvi sāñi mandōri bēh
 lūb'rāv ma na-ta ganḍi Lankāyē rēh
 shēta gatshī na zi lōkacyāra pōñ" samōr"
 biyē wōla sōn" Rāma-tsandarō 1784.

Halmaṭa balavīra yūr' wōlō
 lōkacyārā bōz'gāra hā qābalō
 lyukh" hāv wāl' mō mē kar wōñ krōn"
 biyē wōla sōn" Rāma-tsandarō 1785.

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WELAPU SALAM ZAMANE